

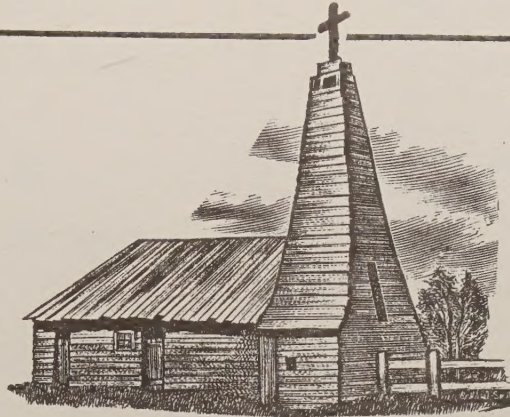


# The Historiographer

## #127

*of the Episcopal Diocese of Connecticut*

February  
1984



WILLIAM SMITH IMPRINTS



- Consolation from Homar, An Hermit of the East, to which is added a Soliloquy (Newport, 1789)..... 1
- A Discourse at the Opening of the Convention of Clerical and Lay-Delegates of the Church, in the State of Rhode-Island. Delivered in Trinity-Church, Newport, Thursday, the 18th of November, 1790. (Providence, 1790)..... 19
- The Convict's Visitor: or, Penitential Offices, (in the Antient Way of Liturgy) consisting of Prayers, Lessons, and Meditations; with Suitable Devotions before, and at the Time of Execution. (Newport, 1791)..... 29
- A Discourse Delivered in Christ's Church at Norwich-Landing, in the State of Connecticut, on Wednesday, the 24th Day of August, being the Day of Introducing an Organ into that Church (Norwich, 1791)..... 33





# CONSOLATION

FROM

H O M A R,

An HERMIT of the EAST,

\*\*\*\*\*

TO WHICH IS ADDED

A

S O L I L O Q U Y,

By the Rev. WILLIAM SMITH, A. M.  
Rector of St. Paul's Church, Narragansett,  
Rhode Island State.

NEWPORT: PRINTED BY HENRY BAREER,  
MDCCLXXXIX.

## C O N T E N T S.

Introduction.

Chap. 1st—The Parent comforted.

Chap. 2d—The Widow comforted.

Chap. 3d—Comfort under the Loss of  
worldly Blessings.

Chap. 4th.—The Sick-man comfort-  
ed.

Chap. 5th.—Consolation under Ca-  
lumnny.

Soliloquy of the devout Soul after  
reading the above Consolations.

## Advertisement.

**M**R. Addison remarks that "Inqui-  
ries after happiness are not so ne-  
cessary and useful to mankind, as the  
"arts of consolation and supporting one's  
"self under affliction." Of the justness

of this observation, experience and the  
frequent scenes of distress may convince,  
and at the same time plead an apology for  
troubling the world with these papers.—  
They claim no merit; neither have they  
any other, but the benevolent aim, of of-  
fering comfort to such suffering and af-  
flicted characters, into whose hands they  
may happen to come. If this is in any  
degree effected, the good intention has  
obtained its reward—and it is presumable  
that God will bless every humble endea-  
vour subservient to so happy an end.—  
And, should that end be, in any  
measure obtained—should one falling  
tear be wiped from the moist eye of sor-  
row—should the heaving sigh be  
repressed at the throbbing heart of woe  
—Glory will thereby redound to God  
the

the Almighty source of consolation and  
relief to the sorrowful hearted. Alike  
unmoved by the breath of applause or  
the blast of censure, let these papers be  
permitted to pass; they hurt no-body,  
and offer their service to do every-body  
good, and therefore hope to be viewed in  
a benevolent light even by those, who  
stand in no need of them.

## CONSOLATION

FROM HOMAR, an HERMIT of the EAST.

**H**OMAR, the Son of Hassan, to  
all the Children of Affliction,  
Peace and Consolation.

The great will of the HOLY GOD be  
done: for WISDOM dwelleth with him,  
and MERCY is the foundation of his eter-  
nal throne.

Glory be to thee JESUS thou PRINCE  
of sufferers, who didst triumph through,  
and upon thy cross. Thrice holy Cross!  
From thee hath been distributed among  
all nations the fruit of the TREE OF LIFE:  
Homar will bear thee with resignation  
and thankfulness, and follow his RE-  
DEEMER with faith and patience, to the  
realms of light and joy.—Thrice holy  
cross, I say, thou hast instructed my soul—  
understanding and comfort are thy gifts  
and blessings. I have taken my station at  
the foot of the cross of my Saviour Je-





for, with the two Maries, humbly acknowledging, that, in all my afflictions "I receive the due reward of my deeds"—  
waiting

( 2 )

waiting patiently "to bear the indignation of the LORD, because I have sinned against him."

Tossed on the tempestuous ocean of life, Homar heard not the voice of wisdom, nor listened to the admonitions of truth. He sailed along, O ye children of affliction, regardless of Heaven, and its august inhabitants: Heedful only of the winds of advantage,—attentive only to the call of pleasure, and animal gratification. He built his house—oh vain and self-deceived!—he built his house, in towering fancy, on a rock; stability seemed it's base, the angels of prosperity appeared to be in love with the dwelling! Oh flattering prospect! Oh delusive imagination! It fell!—Homar's joys were like a midnight dream!

Behold yon towering cedar, on the mountain, how it erects its stately head to the clouds, and sendeth far abroad its wide spreading branches. Such was Homar; high in honor, and reaching forth the arms of his protection to all around.—Behold yon deep and fertilising stream! how it winds its mazy course thro' the vallies, and every where diffuseth plenty  
and

( 3 )

and delight. Such was Homar; blessing and blessed: a rich stream flowing with comforts through a large train of relations and dependants!

But now, how changed is Homar! Behold, and see, O ye children of sorrow; all of you who have drank deep of the bitter cup of adversity; behold, in the son of Hassan, the correcting hand of Providence; and learn with him to bow and adore!—For, tho' despoiled of all his former glories;—tho' rendered like the heath in the desert, like the barren rock, or the unfruitful sand on the sea-shore; tho' left alone, like some blighted tree bespoiled of all its boasted glory, its leaves and branches;—alone—and dwelling in a solitary cottage, amidst an un-

frequented wilderness, far removed from the habitations of men;—he rejoiceth in comfort unknown to him amidst prosperity; for he rejoiceth in God. His soul doth magnify the Lord, and his Spirit exulteth in God his Saviour, and in the golden hope of everlasting glory with him!—

Come then, and hearken unto me; let me instruct you my fellow-sufferers;—let me

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me lead you to the fountain, whence I have drank such draughts of consolation and delight.

Approach unto me, all ye who have known affliction from the hand of the Lord. I offer no barten or unsatisfying comfort: I speak that I do know, and testify what experience herself has taught me. Come then, and compare your griefs with mine; and, while we discourse, may the angel of patience diffuse her balm, more precious than that of Gilead, into our breasts!

But first, Oh First; let us bend the knee of earnest supplication to the Father of unutterable mercies, to the Prince of sufferers, to the Spirit of eternal Consolation! For, what work shall succeed, which is not begun with solemn prayer, for the prevailing benediction of the holy and undivided Trinity! Hear us, then, All Gracious Tri-une God, hear and bless the endeavours of the meanest of thy servants! Prosper his labours to the good of mankind! And make his sufferings advantageous to others, as thou hast been pleased to make them so advantageous to himself! Give him a tongue, an eloquence  
that

( 5 )

that shall teach and affect; and grant that all who hear and peruse his Consolations, may feel thy better Consolations at their hearts, and rejoice, in that they have felt the instructive rod of Heaven—directed chastisement.

HOLY, HOLY, HOLY GOD, FATHER, SON, AND SPIRIT, HEAR AND BLESS!

Expectant then of the divine grace, let us expostulate together, thou child of sorrow; let us see, what arguments of Comfort we can offer to thee in thy distress.





## C H A P. FIRST.

## THE PARENT COMFORTED.

**A**H, wretched Father! Homar sympathizes with thee! thou hast lost thy Son, thy only Son, the staff of thy age, the solace and support of thy declining days. And, now, abandoned to grief and despair, thou art resolved to go mourning to thy much-desired grave.

Melancholy and afflicted Parent! my heart

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heart bleeds for thee, and for her, the faithful Companion of thy life, the affectionate and distressed Mother, who sits weeping in silent sorrow by thy side! Great, indeed, is the calamity which hath befallen you; but let not the cries of anguish drown the soft and persuasive voice of consolation—let not the demon of despair prevail over the angel of truth and reflection.

Great is the calamity which hath befallen you: but, alas! not greater than many fellow-sufferers have had cause to deplore.

Oh! my Son, my first born, how doth the remembrance of thy untimely fate recur to my mind! hearken unto me, ye afflicted Parents, and receive comfort from the lips of a partner in woe.

The Son of Homar was graceful, and pleasing to behold; he grew up as the lily of the mountains, and flourished as the rose of Sharon; he hath mantled in his cheek, and sensibility spoke from his radiant eye! He lent his ear to instruction, and received with still-increasing thirst, the flowing cup from the hand of wisdom! Duty and respect bowed his head every morning

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morning to the Parents who well nigh adored him; and flattering felicity seemed proud to accompany his goings.

Lo he fell! my first born, my beloved! A sudden stroke left him a lifeless corpse in my arms; the lovely flower withered in my bosom! God snatched him from me—"he had need of him"—And, O

my God, thy severity was wholesome!

But could I, Oh ye Parents, say, could I refrain from lamentation and tears? Give to humanity its tribute! Weep, Oh ye sufferers, your tears are allowed; weep Oh ye sufferers; but weep as men, as immortals, as christians!

But reflect with me: Is your son, your child, your friend, lost—lost and gone for ever? Is there no hope, no probability of a future meeting?—Is all of the man buried with the body in the grave?—And do all our thoughts and expectations vanish there?—Forbid it Reason!—And thou divine display of high benevolence to man, thou glorious gospel of my Saviour, hail! hail THOU who has brought LIFE and IMMORTALITY to full and perfect light!

Man's Treasure is IMMORTALITY.

Sorrow

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Sorrow, then, no more, thou Blessed Heir of this inestimable Treasure. For what is earth, or what is time to thee, who art appointed to live eternally in the Paradise of thy God?—There, triumphant thought! there shalt thou receive again the son whom thou now lamentest so tenderly! There, Oh my Selim, my beloved! there shall thy Father welcome thee, once more, to his embraces; and for ever enjoy the bright display of thy virtues, without fear of loss, or separation, without the dread of decay, or the alarming apprehension of seduction or defilement. Placed beyond the reach of temptation—beyond the power of sin; death shall never enter there,—all shall be stable and perfect, as the God himself who is the light and glory of his Saints!

Can the reflection fail to cheer thy soul, O melancholy mourner, over thy departed child! He is not lost. Thou shalt go to him, but he cannot return to thee: wherefore, then, shouldst thou weep?—Study to resign thyself to the will of perfect Wisdom; so wilt thou secure to thyself the fruition of a happy future meeting. Shew not thyself untaught and refractory

10

( 9 )

to the disposal of Him, who ruleth over all, mighty in power!—Was not the Son thou lamentest, his gift;—and wilt thou





be resentful, because he re-claims his own! Rather, Oh rather learn to bow thy head, and meekly say "The Lord gave; and the Lord hath taken away: "blessed be the Name of the Lord"

Or canst thou think, that he deprived thee of thy child, he whose goodness is everlasting, for no other cause, but to afflict thy soul, and to draw the throb of anguish from thy heart!—

Cease thy vain imagination. He correcteth not for HIS pleasure, but for OUR profit: he doth not afflict willingly, nor grieve the children of men!—Sovereign of the world, all-wise, and all good, I humbly adore thy fatherly kindness!—The desire of mine eyes was cut off at a stroke; but the stroke which pierced the Father's heart, wounded it for God!—yea and reclaimed it to him! Selim, my Son, my Son, my first-begotten, was dearer to me, than,—Oh, how shall I dare to speak! Pardon me, thou great giver of the blessing—that the gift occasioned a forgetfulness of thee. Let me adore thee

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then, O thou gracious withdrawer of the blessing, that thou hast made what was so dear to me in life, by death, the instrument of my eternal well-being!

Reflect, O ye suffering parents, and see the hand of God in the trial, which sinks your souls in sorrow! Reflect and look to that immortal kingdom, where, once more, we shall meet our friends departed; and which, if we are so blessed as to obtain, we shall thank the adorable Redeemer for every kind chastisement here, which has been in any sort instrumental to our obtaining so glorious a possession.

## C H A P. SECOND.

### THE WIDOW COMFORTED.

**B**EHOLD and see, all ye that pass by! Behold that Vine, whose branches were lately so strong and well supported, fallen to the ground, and stretching out its feeble arms in search of a stay! In vain are the purple clusters hanging upon it; for the rude feet of the passer-by will tread upon them: they lie upon the earth, and the prop, which sup-  
ported

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ported them, is torn up by the roots: the stem, around which the fruitful tendrils twined, is levelled with the dust, and can uphold them no more!

Ah melancholy widow! ah vine bereaved of thy stay and support, my heart bleeds for thee: Homer's soul is in sympathy with thine! Oh that he could suppress the throbbing anguish at thy heart! Oh that he could wipe away the tear from thine eye! Oh that he could give to thy draught the golden cup of Consolation; and cause thee to behold thy little Orphans around thee with the eyes of affiance and joy!

They are not orphans; nor art thou a widow! Rejoice in thy God. He is their Father—He is thy Husband! Happy widow! Happy orphans! who, for a mortal, perishing, and weak Father and Husband, have now obtained One, immortal, ever-living, and almighty! "I am the Father of the fatherless, and the Husband of the Widow," says the God of all comfort, the eternal Jehovah. "I have thy fatherless children to me!" To thee, all-potent, all-wise!—Blessed, thou blessed art—they who repose under thy care: what shall

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shall they want, what can they dread: the Lord is a Sun and a Shield! Oh then, dejected daughter of distress! lift up thine heart, sing for joy, for thy God will now take thee more peculiarly under his wings. To him the care of the widow and the orphan hath always been interesting: search his word, and thou wilt find it; his word, whence flows rivers of balm to refresh thy afflicted Soul!

What then, if thou art deprived of some earthly enjoyment; Thy God is nearer to thee; nor will he ever leave or forsake thee, if thou art faithful to him. And what consideration can be equal to that which springs from the knowledge of God's constant and providential regard! Do thou thy best, and repose thy Soul; for God's eye is ever over thee:—thy Father and thy Husband, almighty to protect, all-bounteous to give, all-wise to provide, with sleepless eye, and unremitted love, watches over thee and thine—the Widow's and the Orphan's God!





" But, thy children, thy poor unfriended children—alas for them! they have lost a Father's tender and protecting guidance!—who shall be their counsellor

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" counsellor and defence?—how shall a weak and melancholy woman provide for these little ones?"

Leave thy despondency and be wise: God will provide: do thou thy best;—and—favorable to thy efforts, he will incline the hearts of those to thee, from whom unexpected good shall arise. He will raise thee friends, who is himself thy first and greatest friend: **HE WILL BE THY SUN TO ENLIVEN ALL THY SPHERE WITH LIGHT AND COMFORT.**

Hearken and be wise: the mother of Homer was early deprived of her Husband; she was drooping, as the hills surcharged with rain, she hung her head and wept continually: six defenceless orphans wept around her: when she beheld their innocent tears, her maternal heart was near to bursting; she clasped her hands, and, in despair, lifting up her eyes, swimming with tears, bewailed her hard fate to God!—That God, the FATHER OF MERCY and source of all comfort, whispered peace and resignation to her soul. She heard the still voice of Reason and Grace: She listened to the Angel of Comfort, and learned wisdom. With patient

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patient and unremitting diligence she applied to the instruction of her children: she taught them VIRTUE, she taught them GOD: she taught them JESUS their Saviour and rock:—and the OMNIPOTENT crowned her endeavours. He caused succour and aid to grow up, like rich plants all around her; he poured blessings, like the dew, upon her: he gave success to her early instructions, and her children feared God. She lived to a good old age; honoured and respected by them; she saw her sons all flourishing in the good things of this life, like the green bay tree, clothed in perpetual verdure; and her daughters, famed for their beauty and virtue, espoused to Nobles of the Earth. Full of days, and full of honour, the thankful Widow went to her celestial Husband; and her children, with filial

but mournful duty, attended her honored relics to the grave.

Hearken, O ye Widows! and receive comfort; **FEAR GOD, AND SERVE HIM, AND YE SHALL BE BLESSED,** as was the widow of Hassen: commend to the Almighty your beloved Orphans, he will protect them: the greater their number,

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the surer your defence and your prosperity. Only be careful to bring them up in the fear and knowledge of God: be resigned, thankful, and humble—and God, the orphan's and the widow's God, will be your eternal reward.

### C H A P. THIRD.

#### CONSOLATION UNDER THE LOSS OF WORLDLY BLESSINGS.

**L**OOK to the \*Babylonish Monarch, and learn understanding. See him driven from men, eating grass as oxen, and his body wet with the dew of heaven! Yet, blessed was this chastisement; the angel of affliction instructed him in true wisdom! He fell only to rise more glorious! His Reason returned unto him,—Reason, far more valuable than his throne; and he "praised and honored Him who liveth for ever and ever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation."

Son of man, thou too art fallen! Thy

\* Dan. Chap. 4th.

glory

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glory and honor, and riches, are departed from thee! They have made themselves wings and are flown away? Search, then, thine own heart, examine truly thy own conscience;—had not the demon of pride erected her empire there? Had not a total forgetfulness of the SUPREME BENEFactor spread a dark veil over thy memory? And didst thou not say, on contemplating thy possessions—"Is not this Great Babylon,"—Is not this large Estate, the acquisition of my hand, and the purchase of my might?—

Ah! vain and erring mortal! "The





"Lord giveth, and the Lord taketh away." How soon is the abject dependency of thy state discovered! How soon is thy weakness and presumption shewn thee! Shall the reed, that shaketh at every blast, exalt itself; and, as it boweth its head to the waters, pretend to claim the stability of the cedar? No!

But—let not grief and disappointment absorb the whole man in thee! Lift up thine head and consider, and—like the Monarch of Babylon learn wisdom from thy fall and degradation. What is earth and all its possessions;—what is time and all

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all its gratifications;—compared to the realm, where reigneth and shineth for ever the light of life, where the Sun of righteousness never goes down, and where perpetual brightness, and unfading felicity rejoice the immortal inhabitants? O glorious kingdom! O transcendent scene of blessedness! O treasures inexhaustible, and free from all vicissitude and decay! And shall man, poor, sinful, erring, perishing man, arrive at these realms—attain these treasures? Is immortality and glory his birthright, his ALMIGHTY FATHER's free donation!—Assert thy dignity then! Rejoice even in the deepest obscurity—exult even amidst the deepest distress, even amidst the shipwreck of every earthly hope! Welcome poverty,—welcome disappointment,——welcome every loss, and every evil, which shows us ourselves,——which withdraws us from the flattering love of this alluring world;—which leads us to wisdom, and introduces us to HEAVEN.

Reflect and thy eyes will be opened! Dazzled with the glare of worldly vanities, thou didst vainly imagine, Oh my brother! that there was no lustre which could

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could not shine the diamond of Golconda;—no brightness to exceed the gold of Ophir; no glory to excel that which the papyrus Princes of this little globe could give! but now, that this deceitful glory is removed;—now, that thy wealth and possessions are diminished and decayed; wisdom will lead thee to other and brighter gems; to gold more pure—to possessions

more permanent—to honour more sure and real, which doth not vanish into air! SHE points to HUMILITY; she would array thee with it, as with a beauteous robe; SHE would deck thee with the ornaments of a meek, resigned, and patient spirit; SHE would instruct thee in the love, and in the fear of God; SHE would teach thee that the ALMIGHTY is the only fountain of true honour; that God, who gave thee thy being, and will give thee a perpetuity of bliss in glory inestimable;—if thou canst shun these transitory temptations, and give thine heart to him, to whom it is justly due!

O blind and deceived! and thou didst fancy, that these worldly possessions, which early and late it was thy labour to acquire;—thou didst conceive, that they were

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your real goods! How are thy vain imaginations confuted!—If thou placedst thy hope in them. Ah! how shall I deplore thy case—sorrowing as thou now greatly art, that thy hope hath forsaken thee!—Real goods can never deceive or forsake us. But, behold the true estimate of all worldly greatness! Look to Palestine—cast thine eyes to Bethlehem—to Nazareth—to Jerusalem; and thou wilt there discern the value—the value poor and small of all earthly pomp and pageantry and power.—

The SON OF GOD is BORN!—The promised IMMANUEL is given!—The long foretold—the long and much expected MESSIAH—THE SON OF THE FATHER—GOD OF GOD—LIGHT OF LIGHT—VERY GOD OF VERY GOD, hath assumed human nature, and appears A-MAN, among his brethren the Sons of ADAM!—But—blush, grandeur blush!—wealth and luxury hide your diminished heads! He who made the worlds—he who gave the diamond to glitter in the mine,—he who had the diamond mingle with the earth—he who gave out power to all men all their power and all their glory,—He chose for his birth

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birth-place a stable,—for his cradle a manger—a poor ignoble Virgin for his Mother—a Carpenter for his reputed Father. Blush grandeur, blush;—and thou, who bewailest thy loss of substance, look





to Bethlehem, and **ADORE THY GOD.**—Yet ceased not here the **TRIUMPH** of the **MESSIAH** over proud worldly pomp!—Why then wilt thou grieve, that thou art conformed to his outward estate? Conform thy heart—thy inward estate to him, and thou shalt be blessed!—Travel with him therefore in contemplation, from Bethlehem to Egypt; from Egypt to Nazareth: think of his thirty years obscurity, and labour there; then think of his labours of love, his going about doing good, yet having no place where to lay his head! Oh think of these;—and address with humility and gratitude, **HIM**, who hath sanctified **POVERTY**; and will make, through faith and patience, disappointments blessings; and losses the greatest gain!

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C H A P. FOURTH.

THE SICK MAN COMFORTED.

**T**HOU art laid upon the bed of sickness: thy head is bowed down as a bulrush, and thy strength is dried up as a potsherd. And dost thou murmur and complain! alas! thou feeble and erring mortal, consider a moment.—Oh consider and be wise! Wast thou not born to sickness, pain, and suffering? Are not these the conditions of thy existence? Are they not the common lot of all thy fellow-mortals? And wouldst thou wish, canst thou reasonably hope, to be exempt from that of which all thy brethren partake? Be silent and resigned.

But whence comes sorrow—whence comes sickness?—By whom is it commissioned, and whose is the hand that inflicts the stroke?—Hear **IT** with the voice of serious rebuke, declaring to thee, “**Am I come up without the Lord to try thee?**—The Lord hath said to me, go “**up against this man and afflict him.**” And canst thou complain? Wilt thou presume to blame the wise purposes of **HIM** who

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who is thy Father, the Father of the universe, whose tender care is ever watchful of the whole race of rational beings, whose unerring wisdom provides for their complete welfare, and whose paternal love solicitously desireth their eternal happiness?

It is God who afflicts, the good, the gracious and wise **FATHER** of mankind. And wherefore doth he afflict? Son of man, reflect, and be admonished. He is too benign to afflict thee for his pleasure—He is too good to take delight in thy sufferings. Wherefore then can he afflict—or, what end can he propose in sending his solemn messenger, **DISEASE**, to thee, but thy true and everlasting welfare? Say, therefore, with acquiescence in thy trouble, “**I know, O Lord, that thy judgments are right, and that thou of very faithfulness hath caused me to be troubled.**” I know, that “**whom thou lovest thou chastenest.**” I know that thy gracious wisdom, Father of love I propoeth my advantage; that thou correctest only to amend, and triest in the furnace, only to purify: I bow my head, therefore, and adore; I kiss the scourge—**and,**

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—and, Oh may the correction improve me!

But who art thou that thou shouldst presume to complain?—Be silent and abased, son of sorrow! when thy mind contemplates all the great and virtuous of ages past, all the saints, and chosen servants of God, visited with his scourge, and tried with sickness and sorrow? Look at the **PATRIARCHS** and **PROPHETS**, the **APOSTLES** and **MARTYRS**: look at the **GREAT CAPTAIN** of our common Faith and Salvation, and learn submission. Thy bed is a bed of roses, thy pillow, is of down, compared with that cross upon which his suffering limbs were stretched and tortured;—compared to that thorny crown which pierced, with agonizing pain, his lacerated temples! Son of man, contemplate every hour, that **JESUS** suffered, who entered not into his glory before he suffered extremest pain: then patience will smooth thy pillow, and silent resignation lay her finger on thy tumbled lips.

Man is born to suffering: and suffering is one of heaven's best blessings. It awakens us to knowledge:—it calls us from

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from the world: it teaches us wisdom. “**Before I was afflicted I went wrong.**”

Being of Beings! Fountain of Mercy!





Thou eternal and incomprehensible I  
**AM** ! Thou **LORD** of Love ! All glory  
 be to Thee ! Homar will praise Thee for  
 all thy kind paternal chastisements ; nor  
 least for the scourge of sickness, which  
 hath opened his eyes to see the wonders  
 of thy law, and redeeming love ! When  
 the fever drank up all his strength, when  
 life every moment stood in suspense ; —  
 when all the terrors of death were planted  
 around him in terrible array, when the wife  
 of his bosom bedewed his parched face  
 with her affectionate tears, and the chil-  
 dren of his heart stood sobbing by his  
 melancholy bed, — then, O then, **ADO-**  
**RABLE REDEEMER** ! then did thy com-  
 forts refresh his soul. Homar, thou art  
 a Man ! did I say, and therefore must not  
 presume to repine at human \*fate : dust  
 thou

\* This very significant word Fate hath been much  
 perverted, by unbelievers ranking it with the heathen-  
 ish words Luck, Fortune, Chance, and Destiny, to  
 promote their favourite scheme of excluding the par-  
 ticular Providence of God from the Government of  
 the affairs of Men,

Fate

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thou art, and unto dust must thou return ?  
 Homar, thou art a man ! and man is  
 born to suffering, as the sparks fly up-  
 wards : willingly therefore, endure that  
 sorrows, from which none of thy fellow  
 beings can plead an exemption ! — And,  
 Oh my **SAVIOUR** ! my **CONFIDENCE** !  
 thou hast gone before, and sanctified the  
 sorry path ; to thy cross I look, and  
 submissive bow my head in humble ado-  
 ration ! I behold thy sorrows, and forget  
 my own ! Thou hast unbarred the adam-  
 antine gates of death ! Thou hast van-  
 quished

Fate (*Fatum*) signifies **WHAT IS SPOKEN** ; from  
 the Latin word **FARI** to **SPEAK**. Fate then in it's true  
 and primary sense relates only to what has been  
**SPOKEN** by the Most High God : So Minutius Felix  
 that able Lawyer and Great Scholar in St. Cyprian's  
 time, says, " Nihil aliud est *Fatum*, quam quod de  
 Deoque Nostre Deus *Fatus* est." 1 : 1 : Fate  
 is nothing else than what **GOD** hath **SPOKEN** con-  
 cerning every one of us.

The Heathens too had this idea of Fate ; for says  
 Lucian, *Fatum est quod Dii Fantur*. 1 : 1 : Fate is  
 that which the Gods speak.

Fate therefore—or human Fate, may be understood  
 to relate to that awful **WORD** which God spake,  
 when he declared to fallen Man, " Dust thou art and  
 unto dust shalt thou return." Gen. 3 : 19. In  
 the same view Fate may signify Death ; and Disasters  
 may be said to be more or less Fatal, as they are more  
 or less likely to fulfil God's Word, by bringing us  
 to the dust.

quished the all victorious tyrant ! —  
 " When thou hadst overcome the sharp-  
 ness of death, thou didst open the  
 " Kingdom of heaven to all believers" —  
 Thou hast given life and immortality to  
 thy faithful servants persevering unto  
 the end ! **LORD JESUS** ! I come ! Oh be  
 thou my support, and no terrors of death  
 shall affright — No languishments of sick-  
 ness shall sour — no pangs of accursed dis-  
 ease shall draw a groan from my heart, or  
 a whisper of discontent from my mouth !

I was established on a rock. He who  
 puts his confidence in **JESUS**, shall be as  
 the mount Zion, which cannot be remov-  
 ed : health or sickness will make no dif-  
 ference with that soul who builds upon  
 His love, and walks by His pattern. —  
 He heard and saved me, for a while, from  
 death ! O may it be to speak his praises  
 and to declare abroad his everlasting mer-  
 cy and truth ! — Come, then, and hearken  
 all ye wretched and suffering sons of men,  
 come all ye who in vain seek for peace  
 and rest, from sublunary things. — come,  
 and listen unto me, — nor doubt the voice  
 of **EXPERIENCE** and **TRUTH**, — and I will  
 " tell you what the **LORD**," in much  
 mercy

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mercy and undeserved loving-kindness.  
 " hath done for my soul."

" The knowledge of Jesus, is happi-  
 ness, and his love consummates peace,  
 and perfect fruition to the Soul."

Reflect, O child of sorrow, whence thy  
 affliction comes ! Reflect whose hand it is,  
 which inflicts the stroke ! Reflect for what  
 cause this visitation, which thou wilt be  
 apt to call an evil, is sent ! Reflect on all  
 thy fellow mortals of highest virtue in  
 every age, who have been visited with this  
 scourge ! Call to thy remembrance **JESUS**,  
 the Prince of sufferers, who endured the  
 severest agonies, in patience and silence ;  
 seriously reflect and thou wilt not fail to  
 bow thy head in humble submission, and  
 say, " God's will be done — and not mine  
 O heavenly Father !"

But further, Son of Man ! wouldst thou  
 be exempt from the common lot of mor-  
 tals ? Or what are thy deservings that thou  
 only wouldst **CLAIM BLESSINGS** from the  
 hand of thy Father ? Man's goodness is





partial; his actions are much debased with evil mixtures: So is life, checkered with good and evil:—health and sickness, in just retribution of our deeds, befall

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us: 'till thou art perfect in virtue expect not a fullness of blessings. Thankfull then review the many days of health thou hast enjoyed: more days of health than hours of sickness; and with grateful resignation adore thy CREATOR, who is pleased to deal with thee, not according to thy offences, but "according to his MERCY IN CHRIST JESUS." He intends thy welfare. High in health, and full of life, thou sailest down the silver stream of prosperity, attentive only to the gay tackling of thy vessel;—to the musick that warbles melodious in thine ears;—to the prospects that gaily surround thee on all sides. Ah! foolish, and ill-advised! thou dreamest not of the inevitable gulph, which speedily must overwhelm thee with all thy false and flattering hopes! To remind thee of duty, and of that eternal haven, where only thou canst safely anchor, the storm of affliction ariseth, and causeth thee to look up to HIM who alone can give thee aid. Happy sickness which warns us of eternity! Happy sickness! which compells us to enter into that state of life most necessary and becoming a Christian! Happy sickness! which obliges to humble and

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and peaceable submission, and preserve from all the sins and all the evils of ful and thankless health!

Thy Sickness is sent to correct thee for thy past sins:—hadst thou not rather suffer this light chastisement now, and amend by it; than uncorrected, fall into that bottomless gulph, where thy pains and punishments will be intolerable indeed?—But, rightly improved, thy sickness will not only be instrumental to preserve thee from future punishment; but it will be the means of brightening the lustre of thy celestial Crown; for it will be the means of perfecting those virtues in thee, which are of high estimation in the sight of God, and which, without pain and trouble, could neither have existence nor exercise. Look around thee too, and consider the

condition of thy fellow-mortals. Art thou the only sufferer?—Behold what numbers groan beneath the weight of affliction, languishing in sickness,—agonised with pain,—their minds dejected,—their spirits sunk, and their senses wandering! See too, how many are denied the soothing attendance of sympathizing friends! from how many is with-held the genial aid of healing

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ing medicine! Left to their woes, to solitude and sorrow, they pine in lonely distress, and heave the broken-hearted sigh:—forlaken and deprived of every earthly comfort! Yet, O ye children of distress! yet even from you, divine consolation is not with-held; the religion of the blessed Jesus, can and will shed rays of light upon your melancholy darkness. His example can support; the everlasting blessedness of his promised mansions can fill, with humble hope and joy, the most afflicted soul.

Thou, then, O mortal! complain not, ~~when thy~~ disease and enfeebling sickness oppress. ~~Thou~~ whose mind is yet free, and whose senses are perfect. The Soul cannot be chained down by the fetters of the body; tho' imprisoned, it can soar into the heaven of heavens, and, on the wings of meditation and prayer, present itself before the ALL-RULING and ALL-GRACIOUS GOD. Complain not thou, around whose bed stand tender friends, heedful of all thy wants, and gently administering to all thy necessities. Think of Jesus neglected in his last extremity.—Think of him, whom all his disciples for-  
took

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look. Think of him who suffered on the cross, unattended—unpitied,—unrelieved—and GLORIFY THY GOD!

But, knowest thou not, O man! that thou must die?—Knowest thou not that an eternal future state is the consequence—the certain consequence of thy existence in the present?—Wilt thou not then, with true piety and manly resolution, welcome the messenger, which informs thee, that the day of thy dismissal approacheth?—O blessed Messenger—ever to be desired day! which shall deliver the Soul from the prison of a corrupting Body; and give





it leave to range the boundless fields of light ;—which shall admit to the enjoyment of all the freedoms and all the blessings of a glorious immortality ;—which, at once, shall deliver from sin, from sorrow, from sickness, disappointment, vexation, and death !—which shall introduce to perfect holiness—perfect health—and perfect happiness :—which shall introduce to the light and fruition of the tremendous and ever-adorable TRINITY ; to the converse and friendship of the wisest and best men of all ages—and nations—to the innumerable Company of Angels

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Angels—Cherubim and Seraphim, of Patriarchs, Professors—Martyrs and Confessors ;—which shall open every source of pleasure on thy enraptured Soul ; and fill it with pure and satisfying delights, which never can satiate—never can end.

Raise thy desponding, languid eyes, thou poor, dejected, sick, and suffering Soul ! O raise the eyes of thy faith to the unsupportable transports of this blissful eternity ; and thy heart will glow with comfort—thy hopes will spring ardent upward to the throne of God—with these words in thy mouth, “ IT IS BEST TO DEPART AND TO BE WITH CHRIST !”

C H A P. FIFTH.

CONSOLATION—UNDER CALUMNY.

**M**ORTAL ! Thou hast known adversity and distress :—thou hast suffered shipwreck on the black rocks of calamity and misfortune :—and dost thou wonder that the eyes of those who formerly smiled with rapture at thine approach, humbly bowing themselves to the earth

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Stand before thee, in the day of thy prosperity—that those now behold thee with averted aspect,—and deny thee any tokens of superiority or respect ?—Dost thou wonder that the tongues which dropped honey, and poured the soft oil of flattery into thine ears, now roughly address, or severely condemn thee ? Alas ! the cause of their humiliation before thee is

withdrawn : the motive to their adulating softness ceased with thy power to serve and assist. Nay, and further still : dost thou wonder that thy reputation is freely and rudely handled, and that obliquity dares to shed her envenomed poison on thy character ?—which before, gilt with the bright rays of prosperity, appeared dazzling in the eyes of men, and was honored with universal applause ? Ah ! foolish and deceived ! not thou, but thy condition was honored ?—Ah ! simple and unwise ; not to thee, but to their own advantage, men bowed the suppliant knee when thou was raised on the lofty but tottering pinnacle of fortune.

Fallen—thou art still thyself. Hear instruction, and be wise—divested of worldly wealth and worldly power—depoiled

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poiled by misfortune's unrelenting hand, of riches and greatness ; what saith thine heart ! What witnesseth all-faithful CONSCIENCE ?—Speaks that VICEGERENT of the ALMIGHTY in the language of condemnation ? Bears SHE testimony, that injustice and oppression were thy constant companions in accumulating wealth, that servility and base compliances led thee along the path of corruption to the seat of power ?—Bow thy neck, trembling, to the keen stroke of censure :—bear with patience the just burthen which the public voice lays upon thee : and in humble recollection, adore the sovereign JEHOVAH, who hath given wings to thy pernicious treasures, and struck from beneath thee the slippery seal of false greatness.

Doth faithful CONSCIENCE, on the other hand, afford unbiassed evidence to thy integrity and truth ? Doth SHE depose, in the court of that JUDGE, whom nothing shall deceive, that strict JUSTICE and FIDELITY have walked by thy side : that bright VIRTUE hath irradiated thy path :—that COMPASSION and HUMANITY have smiled beneath thy aid ?—Then boldly bear aloft thy steadfast and unshaken countenance :

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scorn the public darts of invidious calumny ;—INTEGRITY will hold up her adamant shield before thee ;—CONSCIENCE will be thy perpetual comforter, till IM-





MORTALITY, GLORY and HONOUR finally crown thee with unfading laurels.

Disciplined in AFFLICTIONS school—tried in the furnace of ADVERSITY, HOMAR will at once be thy Instructor and thy Security: he hath tasted deep of every bitter dreg in sorrow's cup: despoiled of children, despoiled of fortune, despoiled of health, how could it be otherways, than that he should be despoiled of friends also?—When the dread lightening of the ALMIGHTY with forked glare, had shivered the stately cedar, which had for ages stood awful on the mountain's top, and afforded beneath it's spreading branches refreshing shelter to innumerable beasts of the earth, quickly all it's aged honors are lopped off from it, and every creature which once found shelter, flies from, and regards it no more. See in that Cedar, the once flourishing HOMAR, in adversity; "How can it be said by the voice of man, that he, whom the ALMIGHTY's vengeance hath thus visited;—that he, whose chil-

dren

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"dren God's hand hath levelled with the dust;—that he, whose fortunes are vanished with the winds;—that he, whose body is afflicted with disease, should be otherways than abominable in the sight of the JUST; who hath made him a signal example to detect his crimes and to admonish mankind!"—

O hold! my trembling heart!—Let not the deep reflection pierce too deep!—And ye my fellow-men, and fellow-sinners, reverence the afflicted;—be less severe to yourselves; for ye too are mortals, and liable to misery. And why, will ye dare, feeble and erring as ye hourly are, to wrest from the hands of Omnipotence his tremendous judgments! CAN YE READ THE HEART? CAN YE ENTER INTO THE SECRET SOUL?—'Till then, wait the decisions of an UNERRING JUDGE:—and pity the unfortunate, while you adore, with veneration, GOD'S INSCRUTABLE JUDGMENTS.

HOMAR bows his head, covered with ashes and confusion, in humble acknowledgement of his innumerable faults: with the lips of sincerity he proclaims, "Thou, O GOD! art righteous, and of

"very

"very faithfulness hast thou caused me to be troubled." HOMAR, conscious of his corruption from the womb of his mother;—conscious of ten thousand wanderings from the perfect, pure, and spiritual LAW OF GOD; owns his vileness—sues for mercy;—nor doubts of obtaining the inestimable blessing, through the infinitely precious BLOOD of the holy JESUS, LAMB OF GOD—appointed before the foundation, and in the fullness of time appearing to take away the Sin of the World—Yet, will HE maintain his integrity; yet, O ye children of the slanderer! will HE avow his right intentions, and his righteous dealings towards the Sons of men. FRAUD and CIRCUMVENTION were ever odious, as the crested BASILISK, to his soul.—INHUMANITY and OPPRESSION were ever detestible as the GATES of hell. He heard not, unmoved, the cries of the afflicted: his heart was soft to feel;—his hands were prompt to relieve. Hear it, and be MERCIFUL, O ye who refuse MERCY to a Son of SORROW!—

But hark! as if an Angel spoke, I hear the consolatory sound—"Blessed are ye, when men shall revile you, and persecute you

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"you, and shall say all manner of evil against you, FALSELY, for my sake: Rejoice, and be exceeding glad; for great is your Reward in heaven." FALSELY, Omniscient and all benevolent CREATOR—Thou worthy JUDGE ETERNAL! To THEE who knowest all things gladly I appeal! FALSELY hath the tongue of persecution uttered her malevolence against me: Oh, that I could say "for thy sake," and "for thy love!" Then not only with patience, but with triumph, should I see the envenomed shafts of malice from every quarter falling around me: and, armed, with the shield of FAITH, the helmet of SALVATION, the breastplate of RIGHTEOUSNESS and the sword of the SPIRIT which is PRAYER,—and shod with the preparation of the GOSPEL OF PEACE—undaunted and unhurt, I would bravely march amidst all the fiery darts of the wicked, following the invincible LEADER of the Armies of Israel, conquering and to conquer;—even thro' the dark valley of the





shadow of death, up to ZION'S hill—the celestial Kingdom, and thus thro' FAITH and PATIENCE enter into the joy of my LORD  
( 39 ) and

**and SAVIOUR JESUS** :—who for the Glory that was set before him, endured “ the “ contradiction of sinners ”—their bitterest revilings—their falsest accusations and calumnies—even “ the death of the “ Cross,” and the extreme malediction due to man's transgression of the Law—and “ therefore God hath highly exalted “ HIM to be the HEAD of his Church,” “ giving him a NAME, above every name”—a NAME at the mention of which Good Angels adore—evil angels tremble—and “ every knee is commanded to bow—“ and every tongue to confess him LORD, “ to the glory of God the Father.”

Listen then, to HOMAR, O ye sons of distress ! Ye, who, to the weight of other misfortunes feel that added, of disregarding friends and censuring tongues : here behold, and mark your proper consolation. **UNJUSTLY** censured, ye are brought nearer to GOD. **FALSELY** calumniated, greater will be your felicity and final recompence ;—conscience will speak more peace and tenderness, and GOD will vouchsafe you a more ample and particular reward. **JUSTLY** censured,—you have cause to be thankful even to the unfriendly

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unfriendly voice, which marks out your faults, and shews you yourself. Thus the rough voice of enmity may prove more salutary to your soul, than the gentle blandishments of affectionate friendship : for it may teach you wisdom—correct your vices—improve your morals—and make you humble, resigned, and holy. Thus, from poisonous herbs, medicines of prime efficacy to health are extracted : and thus from the bitterest worldly evil, the reflecting Soul may draw all the sweetness of celestial bliss.

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SOLILOQUY OF THE DEVOUT SOUL AFTER  
READING THE CONSOLATION FROM  
HOMAR.

**O** MY Soul enter into the inmost recesses of meditation, and meekly prostrate every power of thine to adore—

to bless and praise the GREAT PRESERVER of men, who has repeatedly crowned thee with tender mercies and loving kindness. Glory be to the O ADORABLE, the once SUFFERING but now GLORIFIED JESUS thou PRINCE of Sufferers for that thou hast

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**thou** not long ere now shut up thy loving kindness to me a poor worthless ingrate, thy displeasure : My Soul—do thou rejoice in the GOD of thy SALVATION who will not, for his mercies sake cast thee off forever.—

Prostrate my contrite Soul I rend,  
My God, my Father, and my Friend,  
Do not forsake me in my end.

O my Soul the darling attribute of the ALMIGHTY is MERCY ! O let me humbly hope in that MERCY—that MERCY which hath reunited GOD to MAN and MAN to HAPPINESS. “ O the height, the depth and “ the length and the breadth of the MERCY “ of God, it surpasseth knowledge.”—Who would not fear thee, who would not love and bless thee O LORD my God, for thou hast magnified thy MERCY over thy unworthy servant, in drawing him to thee by the cords of LOVE—While I humbly bow and adore—I desire to acknowledge that thy “ judgements are verily right” and “ in faithfulness hast thou caused “ me to be troubled.”—How loving, O JESUS art thou to thy servants—**thou** hast taught us to pray “ lead us not “ into temptation” beyond our strength derived

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derived from thine OMNIPOTENCE, while at the same time we have thy gracious promise in which we may at all times most assuredly confide “ My grace shall be “ sufficient for thee and I will perfect “ strength in thy weakness.” I bless thee O MY DEAR REDEEMER, for his thy most gracious promise—O how sweet are thy words to my mouth ! verily God is loving unto Israel—his children he is pleased to train up in an education suitable to their celestial birthright—“ he chasteneth every son whom he receiveth”—“ whomsoever he loveth he chasteneth :”—the chastisements of heaven, O my Soul, sent as blessings in disguise from the GOD of our health, shall always be welcome to me. O help me, thou dearly BELOVED





of the FATHER, full of grace and truth and plenteous in redemption to all that call upon thee,—help me, Oh help me to welcome every message that comes from INFINITE WISDOM; learn me to prize every instance of this way of intercourse with heaven. Tho' it may appear an evil to unregenerate flesh and blood—to me let it always appear an endearing token of regard. Think, O my

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**Soul**, devoutly think—what is MAN, what am I, a poor, miserable, blind and naked wretch, unworthy to breath the common air! that God should take such notice of me, and visit me in any manner of way whatever! Has God, at any time proved thee? O my Soul, has he tried thee as Silver is tried?—has he, as it were brought thee into a net, and laid heavy affliction upon thee?—This was not because he hated thee, but because he loved thee, and could not endure to see thee cast away as dross; nay he there by meant to refine thee as silver is refined, —and to try thee as gold is tried. Count it therefore joy, O my Soul, when thou fallest into divers trials,—knowing that the trying of thy faith worketh patience, and patience experience, and experience hope. Blessed is he who endureth trials; patiently waiting God's good time for his deliverance; for then, when he is tried, he shall receive the Crown of life; blessed, I say, and O my Soul exult in the happy thought, blessed is he who endures to the end, for he shall receive the Crown of life, and be admitted with the gratulating songs of Angels, accompanied with angelic symphony

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phony of Golden Lyres, to his mansion of GLORY in the New JERUSALEM, where his feet shall stand in the COURTS of the ETERNAL KING, and his voice unite with Cherubim and Seraphin and with the glorious company of the Apostles—with the goodly Fellowship of the Prophets—with the Noble Army of Martyres, with the church of the first born among many brethren, making one sound as from voices innumerable and incessant, to be heard throughout the Heavenly Mansions—HOLY, HOLY, HOLY, LORD GOD

OF SABAOth, heaven and earth are full of the Majesty of thy GLORY.—

Long—earnestly long, my Soul, that God may hasten thy probation that thou mayest unite with those—but, “thy will be done O HEAVENLY FATHER!”—I see my iniquities are not yet sufficiently purged away,—more trials will be necessary—something more to humble this proud heart—to bring down every lofty and towering imagination before I can rightly attain the stature of a perfect man in thee O meek and lowly Jesus!—My affections—ah! how glued to the world—they must, by thy hand be torn from the world, —for

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—for thy hand only can do it; —the pride of life must be mortified; and every opposing principle must be nailed to my REDEEMER'S cross. And then, and not till then shall I be crucified to the world and the world to me, thro' the bitter pangs of thy crucifixion — That is the healing medicine sent forth into all lands by the ministry of thy Ser-vants, to cleanse from mortal sin—but that medicine cannot operate for thy health, O my Soul, unless applied by the hand of FAITH and PATIENCE. By this shall the iniquity of Jacob be purged—and the Sin of the house of Israel. It is enough for the servant that he be as his Lord, and the disciple as his Master—and if the Lord and Master entered into Glory through patience in suffering for us—canst thou then O my Soul expect to enter into the joy of thy Lord any other way, than patiently suffering the due reward of thy deeds?—No—take comfort, under all the dispensations of INFINITE WISDOM and GOODNESS—“They that sow in tears—shall reap in joy.”—The Saviour sowed in tears of blood, there being no other way to fertilize the barren

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ren soil—this MAN of the right hand of the MOST HIGH was the only MAN that had power and inclination to till this stubborn and rocky ground;—for the moisture which arises from the earth and waters ascending up into the atmosphere to fall again upon the earth in pearly dews, was insufficient;—the necessary





rain must come from heaven—even tears of blood issuing from the adopted fountain the holy BODY of Jesus—who thus goeth forth, and weepeth, bearing precious seed to be wafted into all lands—and shall certainly come again with rejoicing;—he shall then be satisfied with the travel of his Soul, in those bitter pangs it endured upon the Cross—and the generations of the faithful shall call him blessed, and every sheaf in the field shall rise up to make obeysance to this SHEAF of JOSEPH, and acknowledge him their SANCTIFIER and REDEEMER, the HOLY ONE OF ISRAEL.

And O my Soul—let not selfishness wholly engross thee without thought for the sufferings of the Spouse of Christ, who every where experiences tribulation of some sort or other.—Let her language always

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always be, “ Come let us return unto the Lord; he hath torn and he will heal us;—in just judgement he hath smitten, and he will bind us up.”

And when through the frailty of human weakness, or by the designs of evil and insidious men they have in any instances swerved from the God of their Salvation—in departing from the purity and simplicity of the Gospel of Jesus—in neglecting to copy after the pattern of the Apostles—in debasing their fine gold with the base alloy of illicit worldly compliances—or by living unmindful of the Ordinances of Jehovah, those garments, which as Origin saith, dropt from Jesus at his ascension, for the same end and purpose, as the Mantle of Elijah bequeathed to his servant Elisha, to be the effectual and never ceasing means of communicating a double portion of the Great Master's SPIRIT to all his followers; and Oh! may that SPIRIT never forsake them—Oh! may they ever obey his holy admonitions—May his enlivening influences enable them to shake off the wintry sloth of indifference toward heavenly things—may their hearts remain

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no longer frozen for want of CHARITY—but, turned to the enlivening rays of the SUN of RIGHTEOUSNESS, let their spring-time commence—let their winter

be over and gone, let “ the voice of the Turtle be heard in their land,” then shall the Chorus of Birds awake to celebrate the joyful season, and every tree of righteousness burst forth into triumphant praises and Halilujahs to the Almighty Source of Mercy and Love; who thus is graciously pleased, for the honor of his Anointed, to endue our nature with a principle of growth in Grace, tending towards heaven—as stately trees and shrubs of various leaf and fragrance wave their tops and send up their choicest odours in honour of the Sovereign Planter; their Creator and ours.—Copy their example, O my Soul! and every one who bears the name of Jesus!—

Methinks, I hear thee saying, O Redeemed of the Lord; “ I will instantly arise in heart and mind—awaked as out of deep sleep—folly shall no more triumph over me—I hear my beloved's voice gently upbraiding my delay—I have called THEE by my NAME,

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Thou art mine, wherefore hast thou forsaken me? I have redeemed thee to God by my blood—that blood pleadeth thy excuse and will prevail for thy pardon! Thy iniquities I will remember no more!—If thy sins were become as the strong and lofty mountain's yet shall they be made as the humble valleys before me! I am thy Redeemer and thy Saviour—why tarriest thou, cast thy burden upon me and I will bear it for thee! Thou knowest I love thee—by myself have I sworn that thou shouldst be my spouse forever.”—Hark! I do hear thee courageously declare, “ I will remain a slave no more—I will be free, I will burst my bonds and fetters—and “ will go to my first husband FOR THEN WAS IT BETTER WITH ME THAN NOW ”—Go Sister—go—and God prosper thy way.—And tho' evil men, who have not God before their eyes—should hedge thee in on every side—should lay thee even with the ground—should make merchandize of thee and sacrilegiously apply to private use those donations which the faithful from time to time have





have appropriated to God and his worship and the maintenance of his ministers;—and even tho' in some countries thy civil existence should be withdrawn from thee. Yet O my MOTHER, take comfort in Him who is thy Husband! He, tho' Creator of the ends of the Earth, the Sun, the Moon and the twinkling Stars of light.—He, had bitter enmity from those very persons to whom he should have been the most endearing.—Wonder!—and be exceedingly amazed, O my Soul!—that designing men could dare to make his path slippery, by endeavouring to ensnare under the pleasing garb of harmless conversation, HIM, in whom centered—and from whom always hath proceeded by divine emanation, the glorious light of TRUTH, for the gracious purposes of heavenly wisdom and knowledge. Ah! how was He, sold for a contemptible sum, who is daily distributing gifts among all his creatures—who gave to the Sun, that resplendent emblem of his Maker's glory, to shine so bright and rule the day!—who gave the Moon a right upon his radiance to derive her borrowed light, with silver majesty to rule the night—and who

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who studded the wide—extended Dome of heaven with brilliant gems innumerable!—who makes his Sun to shine on the evil as well as on the good—his rain to fall on the unthankful as well as the thankful, and not excluding the worst of us from those manifold blessings freely proceeding from his bounty, to the least of which the best of us could have no title!—For this unbounded generosity, O my Soul bless the Lord—and O ye Sufferers join in the celestial employment!—He who was contemptuously sold for thirty pence hath purchased you with the inestimable price of his own blood!—and with the robes of his own righteousness, he was pleased to deck thee a chaste Virgin for himself—he hath espoused thee to himself for ever.—Dost thou expect the world will treat thee better than it treated thy husband?—No!—O Spouse of Christ, the lower thine and the enemies of thy husband lay thee now, the higher thy Husband, at the day of thy consummate espousals, will exalt thee

hereafter.—The more thou art despoiled of thy earthly robes by the hand of oppressive fraud now—the more ample thy

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thy celestial Crown, and thy white robes shall finally shine so much the more resplendent. If thou art deprived of thy civil liberty and as it were carried away into captivity—fail not to pray “for the peace of the city, whither the Lord hath caused you to be carried away captives;” for in the peace thereof, shall ye have “peace.”—Hearken, O my soul—the Angel of Comfort speaks—“these are not captives—they are the redeemed of the Lord, enjoying the freedom of the Son—and if the Son has made them free—they are eminently so indeed. Free, from the ensnaring connexion with worldly government—their government is from heaven!—Heaven's King is their King and Head—and he is not ashamed to call them brethren.—He saw them perhaps too much cumbered about many things, which ought not to have approached the Work he gave them to finish,—lest they should obstruct it—he called them to arise—leave their worldly possessions,—and the bewitching scenery of pomp and grandeur, and follow him into the wilderness,—where he hath fed, and still is feeding them with the true bread of God.—Here they

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they will not always remain, because their Leader did not.—He came forth, manifesting his ETERNAL POWER AND GOD-HEAD, and instantly the generations of the faithful converts from darkness adore him,—who thus coming into the world lighteth every man that delights to walk in his light.—They, by intimate communion with their exalted HEAD, will doubtless receive repeated irradiations of light and love—'till having acquired sufficient brightness—the cloud dispersed, they will comply with his voice in another instance, saying “Arise Shine”—“shake thyself from the dust,”—“utter a song”—“break forth into singing”—and their voice will be heard far and near—and many who now know little or nothing at all of them shall then say “surely these are the servants of the Most High God who shew unto us the way of sal-



"vation."—Blessed task—thrice blessed employment!—O my soul—and every faculty of mind and body aspire to act thy part aright in this divine mandate.—O may they never, never lay down their Christian liberty and high heaven-born privileges before any temporal

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poral monarch's throne—this were inglorious in the extreme:—they themselves are a ROYAL PRIESTHOOD, —and wait in faith and patience for the joyful time when they shall appear before God in Zion—and accompany the four and twenty Elders, in humble prostration before the ANTIENT OF DAYS "and worship HIM that liveth forever and ever;" and shall "cast their crowns before the throne, saying, Thou art worthy O Lord, to receive glory, and honor and power: for thou hast created all things, and for thy pleasure they are and were created." O my Soul it is good to be here—to behold the fair Glory of God in this act of Adoration in thy servants.—O how are thy servants blest—in preparing them for thyself by suffering, a discipline of thine own appointment!—How happy they who are drawn from the breasts of worldly indulgence and from being dandled in the lap of unthankful affluence, that they may be trained up in a School that teaches them God, his Son Jesus—the sanctifier of a better life;—and finally fits them for OFFICE in the presence of the

( 55 ) ETERNAL

ETERNAL KING. And O may every Spouse of Christ more and more detach herself from any share in the government of kingdoms—remembering the words of Jesus—"Render to Cæsar the things that are Cæsar's and to God the things that are God's."—Let not the government of the Kingdom of Heaven the Church and that of the Kingdoms of this world be ever blended; lest the painful separation, when it comes—and it will come sooner or later,—every where—lest the painful separation prove an occasion of the "fall of many." O my Soul earnestly pray that those Churches who adhere to the faith once given to the Saints, may be more and

more strengthened with the Spirit or might from on high—that they may walk with a good courage thro' the thorny path of persecution—for persecution is one capital share of their worldly inheritance.—And, Oh! may those Churches who have sullied their garments and left their first faith return to the fountain where they can be washed—and to the spring from whence they may draw abundance of living water, to quench the thirst

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thirst of their parched Souls. And, O my Soul—canst thou refrain indulging St. Paul's wish, that thou couldest be a devoted Victim to be offered up for thy brother the Jew;—if that offering could avail ought—but I know it cannot, I know that no man can ransom his brother—that can only come from Him, who hath said "I will ransom them from destruction"—gladly I say would I offer myself to wrath in behalf of my Elder and Dear Brother—the child of the Friend of God, of whom, as concerning the flesh, my adorable Saviour Christ came to be a light to lighten me a poor Gentile worm, as well as the tribes of Israel.—O Descendant of Abraham, great have been thy trials! Unparalleled have been thy sufferings! Thy own historians tell us, that the calamities of thy kindred are far more numerous and greater than the sum total of all the calamities which ever befell the other nations upon Earth!!!—O my God how terrible art thou in thy judgments!—And yet thou lovest the Jew—We bless thee therefore—thy promises to our brother cannot fail—thou hast for upwards of seventeen hundred

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dred years, "hedged up his way with thorns"—though thou hast made his "path slippery" and many have fallen—"tho' he be "holden in cords of affliction," and "pressed down as a cart that is filled with sheaves"—or scattered among the kindreds of the "earth"—yet, O my Brother, be pleased to remember that thou and thy companions are scattered, as seed is sown on the ground, in order to a more plentiful harvest, than if the grain lay all in one





heap.—O hasten the time INCOMPREHENSIBLE JEHOVAH, when thy afflicting dispensations concerning our Brother shall come to an end!—How long O LORD, HOLY, and TRUE, wilt thou chastise him?—will thy jealousy burn like fire for ever?—where is ABRAHAM their father, and SARAH that bear them? Stretch forth thine hand, O thou eternal and ever glorious I AM, and gather them from among the Nations: they are thy people—they are a Nation on whose account thou hast often made bare thy holy arm to work many and great deliverances from the hand of their enemy in the days of old. Thou art their SAVIOUR and their REDEEMER.

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REDEEMER, O God—make no long tarrying—if it be thy holy will! O wait in faith and patience Brother—tho' the promise wait—tarry for it—it will be accomplished in due season: for “sooner shall “day and night,” saith JEHOVAH, “cease before me, together with the appointed ordinances of heaven, than the “SEED OF JACOB COME TO AN END”—O my soul bow down to adore thy God for this promise of providential care and love to Abraham's seed.—Receive comfort from God, then, O my Brother, for he only can, and he certainly will comfort thine affliction and distress.—Perhaps it may not be the designs of his holy will to comfort thee with worldly comforts—we know not—tho' we heartily wish thee to enjoy—if it be the will of our God—the comforts of the life that now is—as well as the inestimable enjoyments of that life which is to come.—“Refrain therefore, O Brother,” thy voice from weeping and thine “eyes “from tears,” for thy labour and patient enduring suffering shall in God's good time and way most certainly be rewarded:—“there is hope in the end” of

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of the ages “that thy children shall “come again from the land of the enemy “—and return to their own border.”—For which cause O my Soul bless the God of ABRAHAM, of ISAAC and JACOB, the ever adorable ELOHIM—TRINITY in UNITY and UNITY in TRINITY. He is

a God of Judgements and by him actions are weighed.—I blend my prayers with thine O SON of ABRAHAM, that the sufferings of thy brethren may be relaxed—and that the hearts of nations may now at length relent towards so many thousands of ISRAEL'S Sons who are, as JOSEPH was, before his enlargement, fast bound in affliction and iron.—O my Soul look back, and on the wing of towering imagination, dart thyself into antient times—and thou wilt be heard to exclaim, “What things “hath God done for his people of old!”—He one time fed them as his household with the finest of wheat-flour—and with honey from the rock, did he amply satisfy their desire; at other times, as being his more honoured and immediate servants, he sent them on embassies into remote and distant lands, to hold out THE TORCH OF REVELATION—the divine mandate

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mandate of his will to all peoples, nations, and languages, whethersoever (in the language of men) he carried them captive.—And at present, Brother, you are employed in such an embassy—your service in this way God sees necessary—O may he be discharged so as to be acceptable to that HOLY AND PURE EYE, who sees from the one end of heaven to the other.—To thee Dear Brother, we acknowledge our obligations for the antient writings of the Prophets those holy men who walked with God—And O my Soul be thou emulous to walk with them even though the path should lead thee into the shadow of death. O my Brother let us pray for each other—that the promised REDEEMER may sanctify and save us BOTH from the power of the second death.—At the same time I should not be much surpris'd, wert thou to refuse joining with a christian in this or any other act of adoration, prayer or praise;—prejudiced as I must needs allow thee to be from the inhuman usage many of thy lineage have met with from the professors of that denomination.—They are not all alike—God forbid they were!—Our SAVIOUR

( 61 )

JESUS

JESUS of your own kindred and of DAVID'S line had but twelve Disciples—and, deplorable the thought! one of them a





traitor—a disgrace to man!—wonder not then O Brother if there has arisen since many Judases;—and O my Soul pray that thou as well as thy brother may always be preserved from such wicked and unreasonable men;—who put on the semblance of RELIGION's unspotted Garment, the more effectually to consummate their villany. But believe me Brother, there are thousands and ten thousands of Christians whose most ardent prayers for THEE ascend up morning and evening to the GOD OF ABRAHAM, ISAAC AND JACOB; imploring him to sanctify thy sufferings and expatriation, for thy final good; and shedding abundance of tears for that unhappy prejudice which has precluded hitherto that much to be desired union, of the JEW and GENTILE into one great and amiable family under HIM, who was predicted to bruise the Serpents head,—who was repeatedly promised in the books of the prophets,—celebrated in the Psalms, the Expectation of all Nations, and who according to the prophecies

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cies was to appear in the holy CITY OF JERUSALEM in the time of the Second Temple; with irresistible power to cure diseases—raise the dead, and work innumerable other miracles, not for the aggrandisement of himself, or his followers in this world,—but for the Glory of Him that sent him and for the good of those to whom he was sent, in the world to come. Reflect—Brother, the Christian has no promise of grandeur here—but JESUS gave a promise, that PERSECUTION would await his CHURCH—and so it has in divers times and ways—insomuch that the old adage is fully true—“Shew me a Church rich and great in this world—“ and I will shew thee a corrupted one; “ but shew me one poor and despised and “ persecuted and I will shew thee a pure “ one.”—And now—my Soulthy—ardent love to thy brother the JEW, hath perhaps carried thee further than he will readily pardon—thou wilt not think it very hard if he should not—but to HIM who seeth in secret, look up, and appeal to his OMNISCIENCE, that all this is in sincerity and singleness of heart,—and proceeding purely from a heart untutered in

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the school of dissimulation or prejudice.

O thrice holy LORD GOD, hear in heaven the contemplations of the meanest of thy servants;—hear,—have mercy—and bless!—Be a Father to the fatherless—a Husband to the widow—the Stay of the orphan—the Comforter and Supporter of all who suffer for conscience sake. Remember not, O Lord our offences, nor the offences of our forefathers—neither take thou vengeance of our sins—spare us good Lord—spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Preserve, O Father of mercies, and commiserate all prisoners, exiles and captives, and relieve all who are desolate and oppressed,—and on all Nations—Jewish, Christian and Mahometan, shed abroad thy divine light and love,—guiding their feet into the way of peace. God, forgive all our enemies—persecutors and slanderers—and turn their hearts to the enlivening principle of charity and love.

O Lord help—and deliver thy servant, who putteth his trust in thee—holy, holy, holy, GOD, FATHER and SON and SPIRIT

( 64 )

SPIRIT—have mercy, sanctify and bless. O my Soul never cease to bless the LORD for all his benefits—for his chastisements as well as for his mercies of a more agreeable aspect;—and never think thyself so well employed as when humbling thyself under the mighty hand of God, and saying “not my will be done but thine O “ heavenly father—Glory be to thee O “ God, Father Eternal—to thee O God, “ the Son Redeemer of the world—and “ to thee O God, Holy Ghost, Sanctifier “ of the Faithful:—To thee, O Incomprehensible Trinity in Unity and Unity “ in Trinity, I desire to offer those praises “ adoration and thanks which are always “ due from Angels and Men. Amen. “ Amen.”—



A

## DISCOURSE,

AT THE OPENING OF THE

## CONVENTION

OF CLERICAL AND LAY-DELEGATES OF THE

C H U R C H,

IN THE

STATE OF RHODE-ISLAND.

DELIVERED IN

TRINITY-CHURCH, NEWPORT,

Thursday, the 18th of November, 1790.

Pfal. CXXII. 7—9. *Peace be within thy Walls,  
and Pleasantness within thy Palaces. For my  
Brethren and Companions Sake, I will seek to do  
thee Good.*

By WILLIAM SMITH, A.M.  
RECTOR OF TRINITY-CHURCH, NEWPORT.

PROVIDENCE: Printed by J. CARTER.



To the

VESTRY and WARDENS

OF TRINITY-CHURCH, *Newport,*

The following

DISCOURSE

is inscribed,

in Token of Esteem and Regard,

by their most affectionate

and obedient Servant.

The AUTHOR.



*At a CONVENTION, held in  
Newport, in the State of Rhode-  
Island. Nov. 18, 1790, the  
Churches of Newport, Providence  
and Bristol, in Representation.*

VOTED, "That the Thanks  
of this CONVENTION  
be given to the Reverend WILLIAM  
SMITH, for his excellent Discourse  
delivered this Day; and that he  
be requested to favour them with a  
Copy for the Press."

*A true Minute from the Records,*

ROBERT N. AUCHMUTY,  
*Secretary.*







A

## DISCOURSE, &amp;c.

PSALM xlv. 13.

THE KING'S DAUGHTER IS ALL GLO-  
RIOUS WITHIN; HER CLOATHING IS  
OF WROUGHT GOLD.

**V**ERY excellent things are spoken of thee, thou daughter of the Ancient of Days—thou spouse of the world's Redeemer—our holy Mother!—whose unwearied care for all thy children can be equalled by nothing, but by the love of God toward us, which passeth all understanding!

To the eye of sense, "the King's daughter" hath no glory, nor beauty; and "her cloathing of wrought gold" is not manifest:—But to such as with the highly-favoured THREE have ascended transfiguration's mount, and there have seen an ensample of the "most excellent glory," even the "glory of God in the face of Jesus Christ"—her garments of *salvation*—her ornaments of faith, hope and charity—together with her costly robes of righteousness,

are

are not only conspicuous—but appear altogether lovely and desirable.

WITH these robes she was invested—with these jewels she was decked, in the joyful day of her espousals to the Beloved of the Father; who in the gladness of his heart chose Zion for himself, and said, with "her I will dwell forever."—"I will deck her priests with health, and her saints shall rejoice and sing." And where should the voice of joy and health be heard, but in the church, the "Zoar" of safety;—the habitation of the Righteous One, who by the mouth of David hath declared, that "he loveth the gates of Zion more than all the dwellings of Jacob?"—And why? The dwellings of Jacob were reared by a servant, Moses;—but the gates of Zion by the Son, Jesus Christ, "who is God over all, blessed forevermore." Amen.

FOUNDED upon the Apostles and Prophets, Jesus Christ, "the author and finisher of our faith," being the chief corner-stone, the \* church is partly visible, partly invisible;—many

\* Church—(ἐκκλησία) ἐκ—καλέω—vocō—to call—so denominated, because called out of, or in contradistinction to, the world, which lieth under a curse: But the church is blessed—called by God to inherit a blessing. None but God can issue this call, therefore a man, or any number of men, may as well pretend to make a new world, as make a new church—for God is ONE, and his CHURCH is ONE. St. John xviii.

( 7 )

many of her children, already translated from earthly to celestial mansions in the "paradise of God," where they unite with the angelic host, ascribing to the TRI-UNE God glory, honour, dominion and praise, making one continued sound to be heard throughout all the realms of bliss—"holy! holy! holy! Lord God Almighty, who was—and is—and is to come;"—whilst others of her children sojourning here—waiting in faith and patience for the day of their Redeemer's triumph, continually present themselves before the King of glory and of grace, not in the robes of their own righteousness—but in the clean white garment, the mediatorial gift—their soul always magnifying the Lord, and their spirit incessantly rejoicing in the God of their salvation; and copying the notes and the song of angels, they are heard exultingly to sing, "glory be to the Father, and to the Son, and to the Holy Ghost—as it was in the beginning—is now—and ever shall be—world without end. Amen."

AND thus—the church in heaven and on earth praiseth and acknowledgeth thee, O eternal and incomprehensible Jehovah!—three in one—and one in three! Remembering always, that the means of grace and the hopes of glory—"the promises of the life that now is," as well as of "the life that is to come"—are derived





derived from her exalted head.—\* The church never appears before the Lord empty—but is desirous

\* The church on earth corresponds with the pattern of the church in heaven; the Jewish, being the shadow—the Christian (as St. Paul, Heb. viii. 5, and Col. ii. 17, informs us) “the very image of the heavenly things themselves.” Through the net-work of silver (Prov. xxv. 11) the doctrine, discipline, rites, ceremonies and sacraments, of both dispensations, the eye of faith in the devout worshipper may clearly discern the jewel of gold within—the *divine* nature enshrined within the *human*—the God-man, Christ Jesus, “who is entered for us within the veil.”

In the same manner and degree, as circumcision and the passover were essentials of the former;—so are baptism and the eucharist essentials of the present dispensation. And as the orders or grades of High-Priest—Priest—and Levite, were divinely appointed, and essential to the service of the tabernacle—so are the orders or grades of Bishop, Priest and Deacon, no less of divine appointment, and essential to the evangelical dispensation. In the apocalypse, the beloved disciple presents us with a beautiful and interesting view of the celestial hierarchy, to which that on earth exactly corresponds. (Rev. iv. 1—6) He saw ONE sitting upon a THRONE, viz. JESUS, the (at present to us invisible) BISHOP;—round about the THRONE, twenty-four elders, (i. e.) Presbyters, sitting on thrones likewise;—and seven lamps of fire burning before the THRONE, the seven spirits of God, the ministers of the divine presence, as the Deacons are of the Bishops, the visible representatives on earth.

And although on earth there are many BISHOPS, each one a CENTRE of UNITY in his respective CHURCH or DIOCESE, immediately representing the ONE INVISIBLE BISHOP CHRIST JESUS, who is in heaven—yet are THEY all in a mystical sense but ONE;—each and all of them having but ONE ALTAR, ONE FAITH, ONE BAPTISM, and ONE EUCHARISTICAL OBLATION. All being united in ONE HIGH-PRIEST, who is continually employed, *interceding* for his church.

For, as *one face* may be represented in *different mirrors*, and *each* represent the *whole face*,—and yet *all* of them but

desirous to present him with “the best of her substance,” in token of gratitude;—and therefore ventures to offer him adoration, prayer and praise;—gifts and offerings suitable to the Divine Majesty—but too noble and incommunicable either to faint or angel.—And never does MAN appear so truly noble, so highly dignified, in the eyes of his MAKER, as when, like the celestial worshippers, he falls down to adore the Ancient of Days; saying, “thou art worthy, O Lord! to receive all glory, honour, dominion, and praise; for thou hast created all things; and for thy honour and glory they are, and were created.”

To render divine worship such as God will take pleasure in—two qualifications are necessary;—that it be holy—and that it be beautiful:—For “the King’s daughter is all glorious within, her cloathing is of wrought gold.” And when these two qualifications, characteristic of the King’s daughter, are united, then may she be said indeed to “worship the Lord in the beauty of holiness.”

B

AND

but *one and the same face*;—so, however many Bishops there are on the face of the whole earth, so many representatives the CHURCH has of her SUPREME BISHOP and only HEAD, in heaven. *Essay on the church.*

And thus St. Cyprian defines the church on earth “but” “EPISCOPATE” of which EACH BISHOP has a part in WHOLE committed to his management.” *Cyprian de Unitate, Eccl. p. 108.*

AND such worship, we trust, do we, and our sister churches throughout these United States, daily offer up to the God of our salvation—when we “take words,” even our most excellent † liturgy, “with us,” and go into the house of the Lord.—On all our liturgical forms—whether of confession—petition—thanksgiving—or praise, the motto is—“HOLINESS TO THE LORD.”

In no part of her service “doth she behave herself unseemly,”—but always remembers Solomon’s advice—“keep thy foot when thou goest into the house of God.” No less prominent is she that her children may appear in his house of prayer—“with pure hearts and clean hands,”—but that their very gestures may be instructive, and carry in them a decent significance and becoming propriety, expressive of the inward devotion of the heart. Nay, all her rubrics, concerning prayer, praise, hearing the word of God, and corporeal worship, exactly correspond with the grand rubric of nature, which

† In the primitive church (as Mr. Bingham, lib. 2, c. vi. § 2, observes) every Bishop was at liberty to form his own liturgy, and even to express his creed in what words he pleased, provided in both cases he adhered to the analogy of faith and doctrine. Owing to this liberty, we have many creeds and liturgies transmitted to us from ancient times, known by the names of their respective authors.—Any person desirous of getting acquainted with the primitive liturgies, may be fully satisfied by a perusal of Bishop Rattray’s *Collection of Ant. Lit. in the originals, and in English.*



which hath appointed an inseparable connexion between the gestures of the body, and the affections of the mind. And when she thus adores the God of her salvation, by a due exercise of the faculties of the external and internal man, she conceives that this is the worship the Father requireth—a worship performed in “spirit and in truth.”

We confess, that during the time our mother-church was held in vassalage to the see of Rome, she was exceedingly corrupted in her worship.—Fast bound in “affliction and iron”—*compelled* to wear the garb of superstition and error—lying as asleep and in chains between usurpation and idolatry, she was awaked, as Peter was of old, by the angel of truth commanding her to “arise, and shake herself from the dust.” Instantly this captive daughter of Zion arose,—and casting away all her idolatrous corruptions—her “filthy raiment,” and putting on, instead of these, “a change of raiment,” her “beautiful garments”—her excellency and strength returned to her, and she became honourable and lovely, as in the days of her first espousals to Christ.

EMANCIPATED from the gripe of spiritual tyranny, and conducted by the light of evangelical truth, “the iron gate, that leadeth into the city” of religious freedom, “opened to her”

her” of its own accord.—For a little while she “stood at the head of the ways, enquiring for the old path,” purposing to “walk therein,” in order to “find rest to her soul,” and peace with her God.—Properly informed by the writings of prophets, apostles, martyrs and godly confessors, she reformed her liturgy according to the model of the ancients, and corrected her rites and ceremonies by the usages of the primitive churches. She rather chose to please God and profit her children, than to humour blind superstition—mad fanaticism, or fordid meanness—and therefore preserved the golden medium;—admitting of decent variety, in preference to too much simplicity;—always with especial regard bearing in remembrance, that when “the daughter of Zion was brought to the King, her raiment was of needle-work, wrought about with gold and divers colours;—and that the King had great delight in her beauty.” And therefore does she diversify and variegate her worship with friendly exhortations—humbling confessions—comforting absolutions—hymns and psalms of chearful praise,—and with the writings of the prophets and apostles;—to a participation of the benefits of all which, her children are admitted by the initiatory sacrament of baptism; as afterwards they are promoted to the stature of perfect men in Christ Jesus, by the repeated communications of his holy spirit in the blessed eucharist.

To

To every one who hath got “eyes to see, and an heart to understand,”—who is not under the influence of blind prejudice,—the beauty and comeliness of our form of divine service must needs be edifying and pleasant; and doubtless such a one will be heard adducing his testimony, and saying, “blessed are the people whose God is the Lord;” forever blessed are the people who thus worship the Lord with an “*holy worship*,” in this beautiful \* “form of sound words.”

As

\* Language, which is no more than the clothing of our thoughts, by course of time waxeth old, and decayeth as a garment;—so, as a “garment or vesture changed,” some words and expressions of ancient use must necessarily, at every revision of our liturgy, be changed for others of more modern acceptance.—From this change or alteration, the sacred scriptures themselves are not exempted—but are compassed, by the continual fluctuations of the living language, at certain successive periods, to appear in *new translations*, as in *new raiment*, that they may be more intelligible, and consequently more useful, and likewise that they may escape the mockings of the scorner.

The 1st version of the bible into the English language was about the year 437—by John Wickliff, D. D. Professor of Divinity in the University of Oxford—which with some alterations was printed by authority, A. D. 1537.

The 2d ditto—called the Bishop’s bible—because translated by the English Bishops—printed A. D. 1568.

The 3d ditto—somewhat altered from the former, and printed by authority, A. D. 1595.

The 4th ditto—called King James’s bible, because translated from the Hebrew and Greek at his command, and presently used in our churches, printed A. D. 1611.

These are the most authentic versions of the scriptures, though there are many others extant by private hands. But the





As soundness of faith, and holiness of life, constitute the true Christian character ;—so do order and variety constitute beauty in public worship. Indeed, without variety, there could be no such thing as order. Order is the first law of heaven. Order and variety confer beauty upon all the works of the Creator—and on the labours of skill and genius.

AND is not the Creator of the Universe a God of variety, as well as a God of order? Hath he not made the day and the night—ordaining the sun to rule the day, and the moon and stars to rule the night?—And yet—cheering and glad some as the light of the sun is, soon would our eyes become weary of beholding it, were they not relieved by the feebler rays of the moon, and the twinkling stars of night. And thus, in a wonderful manner, the outgoings of the evening—the incomings of the morning—as also the midnight darkness, proclaim—

the most extraordinary, as well as largest and most numerous folio edition of the bible ever printed in England, is that, by Field, A.D. 1660, in the time of the usurpation, having several texts corrupted to humour the fanaticism of the times. For instance, in the 6th chapter of the Acts, instead of the true and universal reading, “whom we may appoint over this business,” giving the appointment to the APOSTLES—Field’s edition has it altered thus, “whom ye may appoint over this business ;”—thereby vesting the appointment in the PEOPLE. Korah and his company would have admired this bible, and confuted Moses out of it!

mate “wisdom hath thou made them all!”  
how beautiful is their order!

HATH not St. Paul rightly informed us, that “in the things which God hath made, we may clearly see his eternal power and godhead?”—If, then, so much beauty as is in the creation originates from order and variety blended by infinite wisdom—who shall presume to condemn that, whatever it is, that copies the example of the Most High? And the church, in the composition and arrangement of her holy offices, does in an eminent degree copy the divine example, in point of VARIETY and ORDER ;—availing herself of such helps and advantages as may accrue from them ; that so her raiment may not appear contemptible in the eyes of the people, nor unbecoming the sacred character the suits ;—but that it may be acceptable to God, and appear lovely to all the congregation ; like the robes of Aaron, which were fashioned according to the divine command, *orderly and various*, “for GLORY and BEAUTY.”

FINALLY, brethren,——as “Jerusalem is a city that is at unity with itself,”——glorious and beautiful to behold,——a source of infinite pleasure to the King eternal, the invisible God, supremely wife and gracious, who gave himself for her, that he might redeem her from sin and sorrow ;——

proclaimeth the glory and power of God, no less than the sun in his meridian brightness.

THE year, with its seasons in perpetual circle of succession, is likewise by God appointed, and decked by him with the most beautiful variety! Spring and fall are morning and evening of the year—winter and summer the night and day thereof. The earth, fatigued with bringing forth food for man and beast, and the fowls of the air, during winter retires as it were to repose itself, as during the hours of night ;—that lulled to sleep, by the winds of God, and covered, as in our climate, with a covering which descendeth from heaven—it may arise, in the spring, fresh and vigorous, calling upon man to give glory to God, and think of the resurrection. And thus spring and fall, winter and summer, praise the Lord in continued succession.

AND, when the honest ingenuous mind recollects that this earth, with all its rich and abundant furniture, is as much intended and given us, by the kind and indulgent hand of heaven, fully as much for our comfort and delight as for our necessity ;—can it refrain exclaiming, “O Lord, when I consider the heavens and the earth—how manifold are thy works!” how great is their variety!——“Yet in” consummate





sorrow ;—let us her children studiously co-operate with his merciful designs to his church, by living and dying to the honour and glory of her exalted “head,” “in the unity of the spirit, in the bond of peace, and in righteousness of life ;” so shall the King take great delight in us ;—he will rejoice over us to do us good ; and, finally, admit us to a participation of those joys, which infinitely exceed our most sanguine hopes, or our most elevated expectations. “For it hath not entered into the heart of man to conceive what God hath prepared for such as love him,” and obey his commandments.

MAY God preserve our Episcopacy pure and precious in his sight.—May the faith, given in ancient times to the saints, be always dear in our eyes ; and may the worship we offer to the Almighty ascend up before him, grateful as the morning and the evening sacrifice—breathing the most fervent love to him and to one another.—May God hasten the happy time, when the two brothers,—the Jew and Gentile, lamenting their long and unnatural separation, shall go forth to meet and embrace each other, blending their tears of mutual joy and reconciliation ;—jointly rejoicing in HIM who was promised to, and expected by, all nations, “to be a light to lighten the Gentiles, as well as the people of Israel ;”—and acknowledging,

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with

with one heart and voice, in “the beauty of holiness,” that Jehovah is good, and that his mercy “endureth forever.”

So when HE, who, in “the form of God,” and in “the glory which he had with the Father before the world was,” in ancient times “spoke unto the fathers, by the prophets”—but afterwards, in the form and fashion of a man, spoke unto us by the apostles—shall appear upon his throne of glory, encompassed with the emblem of mercy, to call together his *redeemed ones*—not only shall the “hundred forty and four thousand” of Abraham’s children stand upon Mount Zion—but likewise “a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues,” shall likewise “stand before the throne, and before the Lamb, clothed with white robes”—the garments of glory and beauty ;—“and palms in their hands” sceptres of joy and gladness ;—their song shall be, “salvation to our God, who sitteth upon the throne, and unto the Lamb.”

AMONG this happy number may we have our part and portion, through thy merits and intercession, O thou adorable Jesus, who livest and reignest with the Father and the Holy Spirit—ONE GOD, world without end.

To

To the incomprehensible JEHOVAH—known to men by the names of Father, Son and Holy Ghost, THREE IN ONE and ONE IN THREE, be ascribed by the whole church on earth—by angels in heaven, and by saints in their mansions of bliss—all glory, honour, dominion and praise—now—henceforth and forevermore. Amen.



# A P P E N D I X.

**T**HE author has taken the liberty of removing the historical references from the discourse delivered before the Convention, that he might, with more propriety, present the reader with them in a more ample and beneficial point of view, than could well be done in the body of a sermon; and therefore intreats the candid perusal of the following

## S Y N O P S I S,

intended to shew, that our Mother Church in Britain did not originate from the Romish;—but that from her very commencement, and for several centuries after, she was independent of, and unconnected with, the see of Rome.

**T**HAT the British church derived her origin from the Romish, is a generally received opinion;—nor need we be surprized that it long has been current, when we call to mind, how *that* once captive daughter of Zion was compelled to wear the Roman garb;—till at length her air and complexion ceased to be British, and her very existence became absorbed in the Roman name.

DR.

DR. CAVE, and (after him) Bishop Stillingfleet, who have, with the most indefatigable and laudable curiosity, searched into the origin of the British Episcopacy, decidedly give it as their opinion, that St. Paul planted Christianity in Britain, within 62 years of the incarnation; and cite St. Clement, an author of A. D. 65, saying (*Ep. ad Cor. c. v.*) “St. Paul preached (evangelized) to the utmost bounds of the west.” The country here designated the “utmost bounds of the west,” every one the least versed in Roman history must acknowledge to be the island of Britain, which indisputably was the most “westerly part” of the Roman empire.

IN that isle of the Gentiles, “the people, that sat in darkness,” saw “the light of the glory of God, in the face of Jesus Christ,” by the ministry of the “apostle of the Gentiles,” some time in the course of the *three years* that intervene betwixt the dates of his first and second imprisonment at Rome.—Of these *three years* we have no account in the Acts of the Apostles;—but of this we are certain, that the indefatigable apostle was not idle, “he was about his Master’s business;”—and, most probably, so employed in Britain.

FOR to what else can we impute it, that almost all the principal churches in that island

are

## A P P E N D I X. iii

are denominated St. Paul’s, unless he was the apostle, and first father in Christ, of the ancient Britons?

**T**HE venerable Bede, a priest of Northumberland, who wrote A. D. 731, mentions a British King, named Lucius, converted to Christianity A. D. 156;—and Archbishop Usher (*de primordiis*) takes notice of two coins he had seen, with the effigies of a King and a cross, having on them both the letters **LUC.**

**T**ERTULLIAN (an African writer of A. D. 192—*contra Jud. c. 7*) says, “the British nation, that could not be subdued by the Romans, yet willingly yielded their necks to the yoke of Christ.”

**F**ROM Origen (an Egyptian writer of A. D. 230—in *Ezek. bom. 4, et in Lucum bom. 6*) we learn, that in his time Christianity flourished in Britain.

**F**ROM several Roman historians we understand, that Christianity had a legal sanction in Britain, before it had the same privilege at Rome. For Constantius, the father of Constantine, protected it from persecution during the last years of his reign in Britain;—at York he died,





died, A.D. 306;—the same year his son, Constantine, assumed the title of Cæsar, and in presence of the army solemnly declared himself a CHRISTIAN;—the which it is not very probable he would have done, had not the whole army, or at least a very great majority of them, been of the same religion.

At the Council of Arles, called by Constantine, A.D. 314, we find, subscribing the canons there made, THREE BISHOPS—ONE PRIEST and ONE DEACON, Ambassadors from the British churches. (*Concil. Arelat. Sub. post Canones.*)

As yet we behold the Mother Church standing independent of and quite unconnected with the see of Rome;—and in the year 430 the first embassy arrives from a Pope. Bishop Palladius was sent (saith Bede, lib. i. p. 51) “*primus, ad Scotos, in Christum credentes*”—by Pope Cælestine;—in whose pontificate the doctrine of transubstantiation commenced.—But why was Bishop Palladius sent to the Scots believing in Christ?—doubtless that they might believe in the Pope’s infallibility and supremacy too.—But had Palladius introduced Christianity, or even settled the Episcopacy of that nation, certainly he would have propagated among them likewise all the Romish usages, and particularly those concerning the Easter festival;

festival; whereas we learn from Bede, and several other authentic historians, that the original computation of the paschal solemnity, both among the Scots and Britons, was according to that of the oriental, the Greek and Asiatic churches; and not according to that of the western, the Roman, and such churches as were immediately connected with her.—The former, always observing the feast of the resurrection on the 14th day;—and the latter, on the first Sunday next to the 14th day of the March moon.

ON account of this computation, the peace of the eastern and western churches was frequently interrupted, though the faith and doctrine of both were nearly the same, for several centuries; until transubstantiation sprung up in the Romish communion. To allay the heats and animosities raised by the Roman see, as also to lower the claims of the Popes, did Polycarp (the immediate disciple of the beloved John, and Bishop of Smyrna) in the end of the second century, go to Rome, to persuade Pope Anicetus to drop the controversy about the computation of Easter;—arguing, that the “calculation concerning days or months, or other external rites and ceremonies, ought never to be made the instrument of breaking the band of charity among Christian brethren.”

D

BUT

BUT quickly were Polycarp’s wife and salutary advices and remonstrances forgotten,—and every succeeding Pope renewed the exorbitant claims of the Roman see,—and repeatedly issued bulls of excommunication against ALL THE CHURCHES—that did not harmonize with her in this particular—till finally the band of charity between the eastern and western churches was entirely dissolved.

Soon after the æra of Palladius’s mission to the Scots, did Britain cease to be a Roman province. The Britons, obliged to flee from the fury of their warlike neighbours, as well as to avoid the treachery of their new allies, the Saxons, invited from Holstein and Jutland to help them—abandon their country;—and about the year 450 the heptarchy commences. In the year 565, Columba, a presbyter of Scotland, goes into Britain, and founds the famous monastery of Ili. And until the year 597, in which Pope Gregory sent Augustin to be “metropolitan of the British churches,”—Britain and Rome had no sort of intercourse.

It was a proper time, when the heptarchy had fully trodden down the political existence of the ancient Britons, and driven the greater part of them into a strange land, as into captivity, for an aspiring Pope to send a legate into Britain, to erect upon the ruins of the ancient





cient Episcopacy of the country a church, that should in time enslave millions to Rome.

AT this æra, we behold the Roman Pontiff, as Bede informs us, disposing of ecclesiastical sovereignties, saying to Augustin, "ALL THE BISHOPS OF BRITAIN WE COMMIT TO THEE" in like manner as the Popes have repeatedly since disposed of crowns and kingdoms—absolved subjects from all allegiance to their sovereigns—and sanctioned the doctrine of "not keeping faith with heretics!"

FULL fraught with instructions from Rome, Augustin (with his forty monks) arrived in Britain, A. D. 597;—and having obtained permission of Edilbert, King of Kent, he settled with his domestics at a place he named Cantia—now called Canterbury. His next step was, to exhibit his letters recommendatory, to *Arclatenſi Episcopo*—thus inscribed, "*Reverentiſſimo et ſanctiſſimo Fratri Virgilio Co-Epiſcopo, Gregorius ſervus ſervorum Dei.*"—This letter we have in Bede's history, lib. i. p. 69.

ACCORDINGLY seven of the British bishops were appointed to wait upon the Roman legate, in order to know the full extent of his commission. When they heard his claims—"that they should acknowledge the Pope's supremacy, —adopt all the rites and ceremonies of the

Romish

Romish church, and particularly that they should celebrate the Easter festival according to the usage and computation of the holy see;" —they all, with one voice, cried out, "we will not have thee to be our archbishop."

NEVERTHELESS, about this time, the papal power received no small additional strength, from the imprudent concessions of Phocas, Emperor of the East;—as it derived similar advantages in Britain from the Kings of the heptarchy.—Thus so far established, it proceeded to suppress and persecute all, whether clergy or laity, who opposed it. Augustin set the example, and there were not wanting men enough to copy it:—For at his instigation twelve hundred of the British clergy were massacred;—as in after times were the Culdees of St. Andrews, in Scotland.

WITH the Episcopacy of the Britons and Scots, the Romish bishops found no fault at first;—they quarrelled with them only for denying the Pope's supremacy, and for non-conformity to the Romish computation of Easter; yet inviting the latter, A. D. 609, to join the see of Rome, their address was (Bede, lib. ii. p. 82) "To our Lords and dearest brethren, the bishops and abbots throughout all Scotland."

THAT

## A P P E N D I X. ix

THAT the bishops of these nations were not only sovereign and independent of Rome, hath been already shewn; but also we have the testimony of Laurentius, Miletus and Justus, bishops of Augustin's ordination, and consequently enemies to the British and Scottish clergy, that they held communion with each other—(Bede, lib. ii. p. 82) "we have found by conversing with them, that the Scots do not differ from the Britons."

ALTHOUGH the papal influence gained ground daily among the Kings of the heptarchy, yet we find some of them from time to time inviting bishops of the ancient succession to christianize their people. In this way did the archiepiscopal see of York commence. At the desire of Oswald, King of Northumberland, AIDAN was consecrated bishop, and sent from Scotland by the bishops of Hii and Dunkeld. He settled in the island of Lindisſain—constituted the diocese of Northumberland or York, and presided over it seventeen years. The second metropolitan of that see, named FINAN, was also of Scottish ordination; (Bede, lib. iii. p. 120) and presided ten years. The third metropolitan of that see, named COLMAN, was also of the same ordination (*vide Bed. ut ſupra*) and presided three years.

STEPHEN



STEPHEN HEDDIUS, a cotemporary with Colman (*in vita Wilfridi*) calls Colman metropolitan of the city of York, the archiepiscopal see of all Northumberland; and Bede (*lib. iii. p. 134. ser. ep. Lindisf.*) says, there bishop "Colman presided till the 30th year of the Episcopacy of the Scots, which they held in this province of the English."

BISHOP Colman, by the papal controversy about Easter, saith Bede, was forced to quit his see of York, which A. D. 664 was in some measure compelled to receive a bishop of popish ordination, named Eata.—In the person of Eata, the archiepiscopal see of York became subject to Rome, and continued so till the reformation.—Finally,

WHEREAS Augustin began to erect the papal tyranny in the mother country, A. D. 597—and Becket, by dying a martyr in the Pope's cause, A. D. 1170, gave the finishing stroke—and the reformation remaining incomplete till A. D. 1549;—we may compute, that for near 950 years our forefathers were in subjection, more or less, to the see of Rome.

DURING the papal usurpation, the churches frequently made a struggle to regain their wonted Christian freedom; and even in Bede's time, (A. D. 731) and several years after, many of them

them, celebrated Easter and the sacrament of baptism according to the ancient usage of their forefathers. And I may safely aver, from the best authorities on this subject, that "God never left them without some witnesses" of their apostolic origin, and independency on Rome, till he began the reformation by the preaching of Dr. Wickliff, of Oxford, A. D. 1362, and completed it in May, A. D. 1549. Then arose the sister churches of Britain, each one in her nation, according to their ancient ecclesiastical constitution—their faith and doctrine the same—living for many years in intimate union and communion together, till an unhappy political dispute arose, which made them eye each other as strangers;—but which, by the good Providence of God, hath some time ago ceased to exist—and now again "they walk in sweet fellowship to the house of God," and mutually wish each other prosperity.

ERECTED on the two pillars of English and Scottish, stands the EPISCOPACY of the UNITED STATES, eminent and glorious to view:—Bishop Seabury (our Diocesan) deriving his consecration from the latter, and the Bishops White and Provost from the former. Many eminent and worthy characters have earnestly desired to see the sacred hierarchy established in this western world,—and have not seen it;—but God, who doth in the armies of heaven, and

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and among the inhabitants of the earth, whatsoever he pleaseth, in a wonderful and unlooked-for manner, hath brought it to pass in our days;—he who is strong in counsel hath confirmed it;—whilst the voice of thousands proclaim the Episcopal character blessed, and hail it with acclamations of joy—remembering the words of JESUS, the CELESTIAL BISHOP and TRUE HEAD of his CHURCH, to the first BISHOPS, the APOSTLES, and in them to their SUCCESSORS, in the same divine character—"HE WHO RECEIVETH YOU, RECEIVETH ME; AND HE WHO RECEIVETH ME, RECEIVETH HIM THAT SENT ME."—St. Matt. x. 40, &c.

F I N I S.





THE  
**CONVICT'S VISITOR :**  
 OR,  
**PENITENTIAL OFFICES,**  
 (IN THE ANTIENT WAY OF LITURGY)  
 CONSISTING OF  
**PRAYERS, LESSONS,**  
 AND  
**MEDITATIONS;**  
 WITH SUITABLE DEVOTIONS BEFORE, AND AT  
 THE TIME OF  
**EXECUTION.**

Penitent,—*LORD, remember me when thou comest into thy KINGDOM !*

*JESUS said unto him, "To-day shalt thou be with me in PARADISE. (St. Luke, 23. 42, 43. v.)*

By **WILLIAM SMITH, A. M.**  
 RECTOR OF TRINITY CHURCH IN NEWPORT.

NEWPORT (RHODE-ISLAND)  
 PRINTED BY PETER EDES.

P R E F A C E.

"**I**F there is joy in the presence of the angels of God, over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance;"—and "if the SON of MAN came not to call the righteous, but sinners to repentance," certainly it is the incumbent duty of those to whom he hath committed the "DOCTRINE of remission of sins," and "reconciliation to God," not only to "go through the cities and villages," "preaching PEACE by JESUS CHRIST;" but also, to "visit the prison-house," even the dungeon, and to communicate the "glad tidings of salvation" to those "who sit under the shadow of death."

To turn such "as are fast bound in affliction and iron, from darkness to light, and from the power of Satan unto God, that they may have a portion among those who are sanctified through the blood of Jesus, is the design of the following manual, in conjunction with the morning and evening, and other holy offices of the church.

Though there is in the hands of the public, a great variety of devotional tracts, yet few

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few or none of them (so far as the author knows) are professedly written for unfortunate victims of justice; therefore, to render the matter and the manner of the following devotions, unexceptionable, in the eyes of Christians, and promotive of faith and repentance in convicts, they are written after the manner of the antient liturgies; and the matter is principally selected from the word of God.

N. B. As the following devotions are most likely to fall into the hands of the benevolent and humane, "who weep with those that weep, and mourn with those that mourn;" the author has to request their candor for any inaccuracies they may discover, either in the composition or printing, as they were carried directly from the pen to the press; in order that, with all possible expedition, they might be put into the hands of *James Williams* and *Thomas Mount*, now lying under sentence of death in the gaol of Newport.

Newport, Wednesday, in  
 Passion week, 1791.





# PENITENTIAL OFFICES.

## OFFICE FIRST.

*Minister.* **T**HE Lord have mercy upon you.

*Convict.* Amen. Have mercy, O Christ.

*Min.* Ye who are dead to the law, and under the sentence of condemnation, listen to the voice of your gracious and compassionate God calling you to repentance, in order that ye may find mercy in the day of judgment. Humble yourselves under the mighty hand of God—If ye do sincerely repent, confess and forsake your sins, “*tho’ they were as scarlet, they shall be made white as snow; tho’ your wickednesses have gone over your heads, they shall not be your destruction!*” Therefore—Be afflicted—mourn, and weep,—humble yourselves in the sight of God. Turn unto the Lord, with all your heart, with fasting, with weeping, and with mourning. For, the sacrifices of God are a broken spirit—a broken

broken and a contrite heart, O God, thou wilt not despise. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy. Ye shall remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed. If ye confess your sins, God is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness. Cast away from you all your transgressions (*by confessing them freely and without reserve*) and turn yourselves from all your transgressions (*by sincere repentance*) so iniquity shall not be your ruin. “*The LAW is made for the lawless and disobedient. By the LAW is the knowledge of SIN; and SIN is the transgression of the LAW. The CIVIL MAGISTRATE beareth not the sword, in vain; for he is the MINISTER of GOD, a revenger to execute wrath upon him that doeth evil.*”

*Let us pray.*

O most merciful and gracious God, who in the midst of deserved punishment, art wont to remember undeserved mercy;—  
in

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in thy wise providence thou hast compassed *these thy creatures, our brethren*, and taken them in the net of their own wickedness; by the power of thy grace, so convince them of *justice, temperance, and judgment* to come, that they may tremble at the sight of their guilt, and *fearefully* cry out, “what shall I do to be saved, and escape the wrath to come?”—Grant them repentance unto life, that when the sword of temporal justice shall have received the drink-offering of *their blood*,—the blood of Jesus, which was shed to wash away the guilt of every penitent, may purify them, both in soul, body and spirit, and qualify them for a portion in the paradise of God. Hear us, O merciful God, for the sake of thine adorable Son our Saviour Jesus Christ. Amen.

*Min.* O Lord, turn them from *darkness* to light;

*Con.* And from the power of Satan unto God.

*Min.* From blindness of mind, hardness of heart, and contempt of thy word and commandments,

*Con.* Good Lord deliver us.

*Min.* Increase their faith in the divine promises—alarm their minds with a view of  
B



of thy terrors—and help them to take their station at the foot of their Saviour's cross, that the blood of Jesus may save them from the angel of eternal death.

*Con.* I bow to receive thy judgments, as well as thy mercies, O my gracious, but offended God.

*Min.* *Victims of justice*, in the words of *Joshua to Achan*, I further address you—

*Give glory to the God of Israel; and make your confession*—meekly kneeling and saying after me.

*The convicts prostrate, or kneeling, and repeating after the minister, each one for himself shall say with an audible voice, the following*

### CONFESSION.

Prostrate; on this earth which is soon to receive my wretched and sinful body, and “spreading out my hands unto the Lord my God, I thus make my confession,” and humbly beseech my good, but highly offended God, to have mercy upon me, a miserable sinner, thro’ the death and intercession of Jesus my blessed and adorable SAVIOUR; who was in the days of his sojourning on this earth, numbered with malefactors—

malefactors—died on the cross as one, and on the cross promised pardon to the penitent thief, under that most expressive form “*this day shalt thou be with me in Paradise.*”—Grant, O Lord, my repentance may be sincere as his was, and according to the multitude of thy tender mercies, *remember me, when thou comest to judge the world!* O my God! I am ashamed and bluish, to lift up my face unto thee; for mine iniquities are increased over mine head, my trespass is grown up into the heavens. “My iniquities have bound me with iron,” and delivered me into the hands of inexorable justice, which hath condemned me to die “an accursed and ignominious death.” Behold I am before thee, O my offended Father, covered all over with my trespasses, those garments of condemnation! I bow down, meekly to acknowledge that thy judgments are altogether right, and that in very faithfulness and mercy hast thou stooped me in my mad career of guilt, and put me in the dungeon under the shadow of death. Behold I am vile: what shall I answer thee? I will acknowledge my sin unto thee (O my Heavenly Father, if so vile, so grievously an offending wretch may presume

B 2

sume

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II.

If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror shrinks,  
And trembles at the thought:

III.

When thou, O Lord, shall stand disclosed  
In majesty severe,  
And sit in judgment on my soul,  
O how shall I appear!

IV.

But thou hast told the troubled mind,  
Who does her sins lament;  
The timely tribute of her tears  
Shall endless woe prevent.

V.

Then see the sorrow of my heart,  
E'er yet it be too late;  
And hear my Saviour's dying groans,  
To give their sorrows weight.

VI.

For never shall my soul despair  
Her pardon to procure,  
Who knows thy only Son has died  
To make her pardon sure.

VII.

To FATHER, SON and HOLY GHOST,  
The God whom I adore,  
Be GLORY as it was,—is now  
And shall be evermore.”  
Hallelujah—hallelujah—hallelujah—praise the Lord!  
Amen. Amen. Amen.





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*(At leaving the prison.)*

Farewel thou school—wherein I have learned to know God—my Saviour JESUS—and the HOLY GHOST! my Redeemer went before me in the dark path of death. This path was beaten by thy sacred feet, I follow thee—O receive me at the end of my journey.

*(During the conveyance from prison to the place of death, the convict may profitably employ his mind with the foregoing meditations and prayers.)*

*The convict arrived at the place of execution, and ready to ascend the steps—*

O my soul, make haste to follow thy Redeemer—thou wouldst not follow him in the way, in which thou mightest have walked with delight: therefore, meekly follow him now in the way he orders thee, though the path be so ignominious and painful, and leads through the gates of death.

*The convict on the scaffold—*

By my life, I have denied thee, O God :  
M be

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be thou glorified in my death! Under thy banner, O Jesus! I encounter the King of Terrors—and in thy light I enter the dark valley of death! May the sacrifice of this body, which is now to be offered up to appease the demands of justice, be sanctified and rendered acceptable to thee, O God, through the offering of the blessed BODY of thy son, my Saviour JESUS CHRIST, upon the cross! O Lord my God, bless all my friends—reward my benefactors—forgive mine enemies—and shed abroad thy saving health among all the nations of the earth, O Lord Jesus Christ, who died for me, redeem me by thy blood!—O HOLY SPIRIT of eternal purity, sanctify me by thy divine power! O HOLY FATHER, receive an unworthy, but returning prodigal, throwing himself into the arms of thy mercy!—O incomprehensible, glorious, and merciful TRI-UNE GOD, forsake me not in my last moments, but grant me thy peace! let not the pains of death separate me from thee!

Have mercy upon me, O Holy Father!

Have mercy upon me, O Jesus, Saviour of the world!

Have mercy upon me, O sanctifying Spirit of Grace!  
Lord

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Lord Jesus, remember me when thou comest in thy kingdom! Into thy hands, O God, I commend my spirit!

*Giving the signal—*

The Lord have mercy upon him,

Amen! —————

*Rev. Dr. Smith's  
left with Lewis Hubbard*





# A DISCOURSE

DELIVERED IN CHRIST'S CHURCH AT NORWICH-

LANDING.

IN THE

STATE OF CONNECTICUT,

ON WEDNESDAY, THE 24<sup>th</sup> DAY OF AUGUST,

BEING THE DAY OF INTRODUCING AN ORGAN INTO  
THAT CHURCH.

BY WILLIAM SMITH, A. M.

Rector of Trinity Church, Newport, Rhode-Island State.

*Praise Him with stringed Instruments, and Organs.*

PSALM. cl. 4.

NORWICH:

PRINTED BY JOHN TRUMBULL,

M,DCC,XCI.

*The Reverend*  
*Rev. J. C. Ogden*

TO

THE RECTOR,

WARDENS,

VESTRY,

AND CONGREGATION

OF CHRIST'S CHURCH, IN NORWICH-LANDING IN

THE STATE OF CONNECTICUT;

THE FOLLOWING DISCOURSE, AS IT WAS COMPOSED

AND DELIVERED AT YOUR REQUEST,

SO NOW IS IT INSCRIBED TO YOU,

WITH ALL DUE RESPECT AND ESTEEM,

By

Gentlemen,

Your very humble servant,

*the*

AUTHOR.

NEWPORT, SEPT. 1<sup>st</sup>, 1791. }

*from*  
*W. S.*  
*3*



glad some hosannahs, and the sheep of the pastures bleating their hallelujahs; whilst the choristers of the groves, with infinitely varied warblings, join in the song of praise to the sovereign and gracious Lord of all, who daily "openeth his hand, and liberally satisfieth the desire of "every thing that lives."

*Let every thing that hath breath praise the Lord.*

PSALM CL. v. 6.

**P**RAISE is comely for the righteous, and joyful gladness for the upright in heart;—it is good to sing praises unto our God, yea it is a pleasant thing to give thanks unto the Lord, and to sing praises unto the name of the most HIGHEST;—to shew forth his loving kindness in the morning, and his faithfulness every night, upon an instrument of ten strings and upon the harp."

BUT was man so stupid and ungrateful, as to withhold the honor due unto the Name of our God "the stones would immediately cry out"—new-born babes would lift his praise—'tis impossible that the Almighty should not be hosannah'd, for all Nature, every morning riseth up to give Glory to his Name, and every evening boweth her head to acknowledge his goodness, love and power. "The heavens declare the Glory of God, the firmament sheweth his handy work"—day responsive unto day uttereth a song of praise, and there is no nation or people, to whom the sound thereof hath not reached.

WHEN the morning light gilds the mountain's brow, behold the cattle on a thousand hills lowing forth their glad some

NOR is the animal creation only concerned in sending up this Odour of sweet smell, this acceptable incense of adoration, before the *Ancient of days*—but inanimate nature, nay even the elements continually assert their right to participate in the glorious privilege—For whilst the cloud-capt hills erect their heads, as once the gates of heaven were lifted up, to do the King of Glory homage;—so the Vallies sink down before him as Creators of all the ends of the earth.---Whilst pines and poplars wave their tops to honor Him, who bowed his head upon the Cross, as suffering representative of Adam's sinful progeny, the sturdy Oak and all his kindred trees spread forth their strong and branching honors, to sing with rustling leaves, as with tongues innumerable, His strength and wisdom, who bestowed upon them all their usefulness, and who, has promised to plant every tree of righteousness growing in the forest of the Jew and Gentile world, in the New Jerusalem, like trees of ever-verdant leaf in the garden of God.---And whilst the numerous tribes of aromatic and flow'ry shrubs exhale their perfumes to praise the sovereign Planter, the humbler flowers neglect not to arise in odorous exhalations, like the smoke of the Incense from the golden Censer, in Aaron's hand, on the great day of atonement.

To "the floods clapping their hands, and the hills "shewing forth their joy before the Lord the King," the





the song of heaven becomes responsive, and the elements of Air and Fire unite to fashion and blow the Trumpet of God; whilst the forked lightning, a species of music well calculated to affect the eye, performs an accompaniment to the pealing thunder.—At beholding these tremendous hallelujahs and hosannahs, the guilty Nations quake, and the song of the feathered tribes gives place to the sublimer music of the skies!

OCEAN too is fain to roar his joy, and wave, succeeding wave, when strongly breathed on by the breath of the Almighty, swells the Concert, with his hoarsest, deepest notes of bass.

AND was the most lively imagination to exert itself, in framing an Idea of the grandest exhibition of praise to Heaven's

\* It is very remarkable that there subsists between sounds and colours so intimate a connection and analogy. In the Diatonic scale there are but seven simple natural Notes---and in the prismatic scale just so many primary colours. If a musical string be divided according to the respective measures of the seven primary colours, as measured on the prismatic scale, it will give all the natural notes of an Octave perfectly in tune. Thus, for the sake of the curious, I have annexed a scale of sounds and colours, with their mutual relation, in one octave---

Length of musical string or pipe sounding. 1 2 3 4 5 6 7 8  
Sounds---names of notes in the Diat scale G A B C D E F, G&c.

Colours---names of, as in the prismatic scale,  
Division of the prismatic scale, for each colour

From the consideration that sounds and colours possess the very same properties, some have supposed that an Instrument might be constructed with keys, to please the eye as much with colours, as the ear is delighted with sounds:---but let that be as it may; hence appears the reason why music, Painting, and Poetry, are sister arts.

Heaven's King that universal Nature is capable of performing; it could be no other, than the joint accompaniment of "all things which breathe," whether animate or inanimate, whether rational or irrational, at once uttering their voices, according to the respective laws of their existence, together with the roaring of the seas, the thunders and lightnings of the heavens, the bellowing of volcanoes, with their convolving flames!

THAT such an universal hymn of praise will one day be sung, we have many intimations in the book of God. Of these, a principal one, is the \* Trumpet, thunderings, lightnings

\* Something somewhat similar (but infinitely inferior) to the horrors occasioned by the Trumpet and Thunders of Sinai never fails to effect people of sensibility, when at a full Concert of human contrivance and execution:---as at the Commemoration of Handel, in London, on Wednesday the 28th of May 1784, where the number of vocal performers was 245---and of instrumental 268 besides the great Organ, 513 in all.---During this (perhaps the grandest) musical performance that ever was exhibited in any part of the world, several fainted---others involuntarily shed abundance of tears. These effects were sensibly felt by the Audience during the general performance, but more especially during the Oratorio of the MESSIAH. I have heard several persons endeavouring to describe, but at the same time confessing that, their feelings on the occasion were far beyond the power of description.---At one time they felt all over cold---next time insensible to every thing around them---and having a strange tendency to ascend in the air!--!--next a tremor like that excited by fear, raised in them the most unaccountable sensations, that pierced as it were the soul through and through!--!--But, to what can we attribute this so powerful and surprizing an effect, from blending many sounds in musical harmony, if not to this, that every *approximate* to that CHORUS of praise which shall be performed, when the mediatorial Kingdom shall be delivered up to the divine Essence excites within us involuntary alarms, and insensibly stealing upon, and passing through our inmost soul, by the medium of the sense of *hearing*, awakens presentiments of fear, from a consciousness of guilt?





lightnings and earthquake at giving the Decalogue. Then appeared in its true colours, the extreme impotency of fallen human Nature, when even Moses trembled exceedingly ! Then was the earth moved to its centre, the everlasting hills shook—the clouds poured down water, the arrows of vengeance flew abroad. All Nature was seized with strong convulsions, foreboding the pangs of future dissolution !

THROUGH the strong vibrations of the thunders and trumpet, in the day when God shall visit the wickedness of those who dwell upon this earth, all hearts shall quake,---every face shall gather paleness,---and every leg, which standeth not upon the rock of ages, shall bow down under it's burden ! When round the devoted earth, the thunders roll tremendous and the forked lightnings flash through the heavens ;---when the Trumpet of eternal Judgment soundeth louder and louder, with dreadful clangor rending the rocks, bursting the mountains, and calling the dead from their graves ;---can this fate be other than that of \* devoted Jericho, whose

\* Josa. 6 ch. 3, 4, and 5th v. " Ye shall compass the City, " all ye men of war, and go round about the City once : thus " shalt thou do six days. And seven priests shall bear before " the Ark seven Trumpets of ram's horns ; and the seventh " day ye shall compass the City seven times, and the priests " shall blow with the Trumpets. And it shall come to pass, " that when they make a long blast with the ram's horns, and " when ye hear the sound of the Trumpets, all the people shall " shout with a great shout ; and the wall of the City shall fall " down flat, and the people shall ascend every man straight " before him."

In obedience they acted according to the divine command, and the consequence was agreeable to the prediction, as we read in the subsequent part of the chapter.---But, are we to suppose these

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whose walls fell flat at the sound of the trumpets blown by the Priests, as in obedience to the divine command, they

these instruments were nothing but ram's horns ? More probably they were the same as the Hebrews call Trumpets of Jobel, which sounded at proclaiming the year of Jubilee. Because they somewhat in their curvature resembled the horns of a ram, they had the name of ram's horns : and being made upon the principles of the logarithmic curve they were calculated to magnify the vibrations of sound in a wonderful manner. There seems to have been a connection betwixt the *blast of the trumpets and shout*, and the *falling down of the wall*, as if the one was the *cause* and the other the *effect*---but how to account for this in any measure, without lessening the miracle, seems no small difficulty.

We know, that Air, by the explosion of Cannon, or by the concussion occasioned by Thunder, vibrates so powerfully, as to shake houses, nay whole streets, and to dash in pieces all the windows, especially if they are shut ; that the human voice can produce somewhat similar effects ; that a full peal of instrumental music (pro tempore) does actually destroy the *coherence* of matter, in various bodies, particularly in those, which are naturally sonorous, exciting in their component parts such a degree of *trembling*, or *instability to separate*, and *fly off from one another* ; and this may readily be perceived by the hand, (and would be observed by the eye, were it not that the rays of vision are so broken by the instantaneous undulations of the air) during the continuance of the sound. Now, I say, seeing these effects are obvious to people of observation, where is the absurdity in supposing, that the Most High, who worketh frequently by second-ary causes, making the elements his servants and the winged lightning his messenger, did magnify and increase the sound of the Trumpets and the shout of the people, and of consequence the vibration occasioned thereby, to such a degree, as progressively to undo the texture of these walls, as effectually, as if the most violent battering rams had played against them ? However unsatisfactory or even absurd this may appear in the eyes of some, yet to second this opinion Pneumatics and Optics are always ready to present the philosophical eye and ear with experiments to prove at least the possibility of the truth of it.



they walked round it?—Surely not.—All the so much boasted glory of this Earth shall then vanish like the baseless fabric of a vision!

HIGHLY expressive of the much wished for time, when the representative priests of Him who is both King and Priest for evermore, shall be clothed with righteousness, and his saints sing for joyfulness, is the bringing up and placing the Ark of the Testimony in its appointed place. Again the Priests of the Lord blew with trumpets—"the high praises of God was in their mouths:—Israel rejoiced in him that made him, and the children of Zion were joyful in their King." They praised his name in the dance; they sang praises unto him, with the timbrel and harp, with psalteries, and cymbals, and with trumpets they lifted up "the voice with joy."

WITH such melody and rejoicing the Father was delighted—he smelt the smell of his sons and daughters, and pronounced them blessed. The spirit of love and joy rested upon them, and filled their souls with a foretaste of that exultation and triumph, which shall take place, when the Messiah shall "triumph gloriously," having overcome every enemy—"when the redeemed of the Lord shall return to Mount Zion," with the harp of praise in their hands, the crown of glory on their heads, and the psalm of thanksgiving in their mouths;—inasmuch that Jehovah bowed the heavens and came down, he descended from the throne of his Majesty, and "his Glory filled the house of the Lord," so that the Priests were not able to minister: because "of the glory of Jehovah!"

To this glorious manifestation of the Shekinah, the divine

divine presence, approving a Concert of Vocal and Instrumental praise, allow me to subjoin that remarkably beautiful Vision vouchsafed to the beloved John in the Isle of Patmos, where he, in the spirit beheld the "thousands of thousands, and thousand times ten thousand" on Mount Zion saying with loud voices, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying—Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—"And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the Throne."

BUT until the time arrives in which the song of Moses and of the Lamb shall be sung, in full chorus, by the redeemed of the Lord;—well may we at a humbler distance aspire to join with Angels and Archangels and all the Company of heaven, in praising God and saying "Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to thee O Lord most high."

It is meet and right and our bounden duty thus "to glorify God in our souls, and in our bodies;" for both are his property by creation, and his right by redemption. And what better method can we take to glorify God, next to the performance of those duties we owe each other, as men and as christians, than by making the body subservient to the divine impulses in the soul; to work with Bezalel and Aholiab "in curious works, in silver, in gold, in precious stones, in timber, "ber,





"ber, and in carved work, to beautify the house of the Lord;"—and "in making instruments of Music with David, wherewith to sound the praises of our God?"—The same divine and holy spirit which inspired the Prophets, and filled the Apostles with power from on high, endued Bezaleel and Aholiab with "skill" to work all manner of cunning workmanship,—and taught the Man after God's own heart, to cause Harps, and Psalteries, and Dulcimers, and Trumpets, and Organs, and all kinds of musical instruments to be made, to celebrate the praises of the Lord.

In ancient times, \* instrumental music was in higher and more general estimation, than in these modern days of *extra-refinement*, and no man's education was reckoned complete, who could not play upon some instrument. And history informs us, that the Jews, received no small favours from the Babylonians, during their captivity, on account of their excellent skill in music.—Indeed as early as (if not earlier than) the days of Samuel, the study of instrumental music was a very essential part of the † Collegiate Education of the

\* The Majian schools in Persia, looking upon music as endued with a power of preparing the mind for receiving good impressions,—and of putting it into a serenity proper for meditation and devotion, begin and end the day with concerts. *Travels of Cyrus Vol. i. page 78. 79. Edit. 4. An. 1730.*

† "The Sons of the Prophets" are frequently mentioned in the Old Testament, and it is universally agreed upon among the learned, that these "Sons of the Prophets" were the students of their respective Masters. We read of several prophetic colleges or schools; viz One at the hill of God, that is Gibeah of Benjamin, 1 Sam. x c. 5 v. Another at Naioth in Ramah, 1 Sam.

the Jews. To be ascertained of this, let any unprejudiced person read the history of Samuel's first interview with Saul in quest of his Father's asses; (1 Sam. x ch.) where the Prophet directing Saul which way to go,—among other things, thus says to him—"thou shalt go, by Rachel's sepulchre, thence to the plain of Tabor, thence to the hill of God, and it shall come to pass, when thou art come thither, that thou shalt meet a company of Prophets, coming down from the high place, with a Psaltery, and a Tabret, and a Pipe, and a Harp, and they shall prophesy. And the Spirit of the Lord shall come upon THEE, and thou shalt prophesy with them, and shalt be turned into another man."

Thus singing and playing the Songs of Zion these "Sons

1 Sam. xix c. 20 v. Another at Bethel, 2 Kings ii c 3 v. Another at Gilgal 2 Kings iv c. 38 v. Another at Mount Ephraim, 2 Kings v c. 22 v. Another at Jerusalem, 2 Kings xxiii c. 14 v. Perhaps there were many others of less eminence, but these are mentioned as under the presidency of Samuel, of Elijah and Elisha, the most eminent Prophets of their time. Upon teeming up in his Bible the foregoing quotations, any man will easily find out the meaning of the phrase "sons of the Prophets"—when at Naioth he beholds them, and Samuel as appointed over them; at Gilgal he may behold "the Sons of the Prophets" setting before Elisha, as distinctly, as upon turning to the 3d v. of the xxii ch. of Acts of the Apostles, he may behold Paul of Tarsus sitting at the feet of Gamaliel (the then President or Principal of the College or Sanhedrim of Jerusalem) studying the Law and the Prophets. In these Collegiate seminaries, persons were trained up to fill ecclesiastical offices, as also for the Prophetic and sacerdotal departments; but the chief object of their studies, was, preparing the young men for receiving the *divine inspiration*, or gift of prophecy. To this, the study of Psalmody was judged eminently contributive; and as we are seldom presented with a sight of "the Sons of the Prophets," without





"Sons of the Prophets" "did celebrate each festal day, "their soul did magnify the Lord, and their Spirit rejoiced in God their Saviour:"—their hand and voice so employed, they feared not the attacks of the enemy, neither dreaded they the approach of the foot of pride.—The spirit of the evil one dares not come nigh the mansion of melody, nor can the voice of the ancient murderer find place among the rejoicings of the redeemed of the Lord.—But if the heart of man will say unto God "depart from me I desire not the knowledge of thy ways,"—and will madly welcome into it the enemy of human happiness, how can the harmony of Zion do it any good?—The Lyre of David at times could triumph over the spirit of discord in the person of Saul, but when he leagued with the enemy to be carried away captive into the Kingdom of death, where is the wonder if even the songs of Zion proved unable to inspire him with strength to break his chains?

#### AND

without their musical instruments, we may warrantably from hence infer, that they were also taught the proper use of them; and that instrumental music was a stated part of their Collegiate exercises. So long as these schools remained independent of, and unconnected with, the state, which was the case during the Theocracy, they flourished, and were of inestimable advantage to the Nation, as being the permanent guardians of the sacred rites and the prophetic records; but, from the time that the Theocracy was changed into a Monarchy, they began to droop. We find, that henceforward God saw fit to select his Prophets every now and then from the common mass of the people, and but seldom from the prophetic schools, which, being greatly corrupted by their connection with, and dependence on, the civil government, became more and more unworthy the divine approbation, till the Babylonish captivity broke them quite up. Nevertheless these schools, after the Restoration of the Jews, were revived by Ezra, and continued in considerable estimation down to the days of Gamaliel.

AND here it is not unworthy of being remarked, that, from the hour, in which Saul drove melody from his presence, the Spirit of the Lord no more strove with, but, gave him entirely up to the imagination of his deluded and discordant heart. By joining a company of prophets coming down from the hill of God, prophesying with a "Psaltery and a Tabret, and a Pipe, and a Harp," Saul formerly "was turned into another man;"—he became a Prophet of the Lord;—and now, upon his † driving from his presence Instrumental Musical, the faithful attendant on prophecy, we behold him changed again—but alas! he is changed into a child of death, and Gilboah thirsts to drink his blood.—Spurning at the Oracles of the God of the living, he flees to consult a votary of the father of lies, who pretended to prophecy by means of a communication with the dead.—In that sacred Volume, wherein our Creator vouchsafes to become our teacher, we are amply instructed concerning what things are *lawful*, and what *not*; there too we find the usual methods of celebrating festal days, as well as of observing days of mourning. When ISRAEL, aided by the outstretched arm of OMNIPOTENCE, had passed the red Sea, Miriam the Prophetess took a Timbrel in her hand, and sung his praises "who overthrew Pharaoh and his host, for his mercy

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† Very probably, on this piece of conduct in Saul, with it's after consequences, a great observer of the turnings and windings of the human affections, built the following sentiment:

"The Man that has not music in him,  
 "Nor, is not mov'd with symphony of soft sounds,  
 "Is fit for treasons, stratagems, and spoils;  
 "The motions of his spirits are dull as night;  
 "And his affections dark as Erebus:  
 "—*Let no such man be trusted.*" — SHAKESPEARE.



"cy endureth for ever." So in like manner, when Jesus of Nazareth had ascended up on high, from the depths of the Sea of sorrow, which he had engaged to go through when he undertook to deliver man,—“the morning stars sang together, and all the sons of God shouted for joy, “at the exultation of human nature in our triumphant Redeemer’s “presentative”—Behold, says the beloved John, “I saw THEM that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the HARPS OF GOD;—and they sung the song of Moses and of the Lamb.”

At the commencement of each returning year of Jubilee, the Trumpet “lifted up the voice with joy,”—proclaiming liberty to the captives, and the opening the prison to such as were bound:—just so, at the commencement of that final and much to be desired jubilee, to which every temporary one pointed, shall a louder Trumpet sound, spreading an alarm through all the regions of the Grave.—If Herod was troubled and all Jerusalem with him when the Celestial Band proclaimed in song seraphic the birth of “THE MAN FROM HEAVEN”—assuredly, at the birth of the thousands of Mankind from the inclosing tomb, ushered into life with celestial music, and exulting to obey the mandate “awake and sing ye that dwell in the dust, and let melody be heard throughout all the chambers of the grave”—the tyrant Death shall be troubled indeed and feel the eternal wound.

INSTRUCTED by Him, who giveth breath unto all things, and whose Prophet enjoins “all things that have breath to “praise the Lord”—the Church, in every age and country well knows when to tune her harp to rejoicing, and her Organ to the voice of them that weep. With the meek and obedient Shepherds, she rejoiceth on the great days of

MANIFESTATION

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MANIFESTATION, and during the season, wherein she commemorates the TAKING AWAY of the BRIDEGROOM, she mourneth, but still praiseth God, and with the Virgin Mother “pondereth all these things in her heart.”

By faith, accompanying her Lord in his visit to the “daughter of Jairus,” she hears him meekly pronounce the music premature—“give place, for the maid is not dead “but sleepeth;”—yet he findeth no fault with the custom, and what was unblameable in his eyes, ought to be no less so in ours. And as often, in the course of her offices, as he presents himself before her at the Paschal Solemnities, she is careful to tune her heart and voice to that Hymn which he sung with his disciples before he entered upon his passion.

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IF ever the soul of man is transformed from sin to righteousness, it must be, either when he is upon his knees in prayer to God, for “when Jesus prayed he was transfigured”—or, when copying the last public transaction of Jesus with his disciples, † he sings an hymn—and in every stage of his life, is prepared to join with good old Simeon, and say “Lord now lettest thou thy servant depart in “peace for mine eyes have seen thy salvation.”

WONDERFUL indeed is the effect of sacred music, when the Soul is properly attuned, and in unison with the love of God and the love of our neighbour! We read that Elifha had conceived such a degree of indignation against the

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† It may not be improper to remark in this place, how vastly different at the hour of death is the behaviour of those who have lived piously and those who have lived otherwise. The latter (if their conscience hath not got to be so fast asleep that even the terrors of death cannot awake it) are full of prayers “*Lord have mercy upon me,*” &c—whereas the former are continually “ *blessing and praising God;*” ready with Simeon “to depart in peace.”





the King of Israel because of his idolatrous practices, that, although possessed of a double portion of Elijah's spirit, he could not prophecy even at the request of the King of Judah who was a far different character, without the aid of instrumental music.—“As the Lord of Hosts liveth, (saith “the Prophet) before whom I stand, surely were it not “that I regard the presence of Jehoshaphat the King of “Judah, I would not look toward thee, nor see thee :— “but now, bring me a †Mistrel :—and it came to pass, “when the minstrel played the hand of the Lord,” that is the spirit of prophecy, “came upon him.”

At

† As instrumental music in the days of the Prophets was principally used on religious occasions, we have great reason to believe that the Musician the Prophet called for, was some one of the Neothanims of the Temple, or some one of “the sons of the Prophets,” to chant an *invitatory hymn*—as well as to write down his prophecy. For “the sons of the Prophets” were always the amanuensis of the senior prophets.

As I have mentioned CHANTING, led me add ; that, chanting profane compositions (whether hymns or Psalms, the only difference between them being this ; that the former may be sung with or without the accompaniment of instrument music ; but the latter never without it, as is obvious from the very signification of the word *psalm*, which implies literally, *praise with the sound of stringed instruments*) was the manner of performing the praises of the true God from the earliest times of the Jewish and Christian æconomies. The idolatrous nations on the other hand, always praised their duties with measured verse or rhyme. Against the use of rhyme (because so much used in heathenish worship) the Christian as well as Jewish church were always uniform in sentiment ; and both were guided in their judgment, by that statute, recorded in the xii chap. of Deuteronomy ; which runs thus—“Take heed to thyself, that thou be not snared by following them (viz the canaanitish idolaters) and that thou enquire not after their Gods, saying, how “did these Nations serve their Gods ? even so will I do likewise.— “Thou shalt not do so unto the Lord thy God.”

But, in process of time, an opinion arose, quite opposite to the judgment and practice of the Church for fifteen centuries, that the forecited injunction was by no means obligatory on christians ; and that *rhyming psalms* might very warrantably supersede the use of *pro-*  
*saic*

At seeing the prosperity of the ungodly,—David was tempted to say “surely I have cleansed my hands in vain” —but when he joined in praising God in the great congregation, he learned more perfectly that “God is boly “in all his ways, and just in all his works”—and that the end of these men is, that they shall wither as the green herb, and be blown away like the chaff of the summer threshing floor.

When Paul and Silas sang praises unto God, not only did

*saic ones*.—Bucer (that great destroyer of the beauty of the English Church) first broached this new conceit in England, and about the year 1540 our forefathers were first taught to praise God in *rhymes* ! However this innovation in the most exalted and celestial part of public worship, was greatly checked in its progress, by the Cathedral and Collegiate churches, who stood too firm on the basis of Apostolic and *anciental Custom*, to be blown away with this *new wind of doctrine*. Sensible they were that the *Prosaic Psalms* have in them a great deal more of the spirit with which they were originally penned, than when clogged and fettered in the jingling chains of *rhyme*. Adding to all this, upon a critical and exact comparison of the *rhyme* with the *prosaic psalms*, it will appear that very unwarrantable liberties have been taken, and the *poetica licentia* carried even out of the confines of orthodoxy. Let the advocates for rhyming psalmody quarrel with the above remarks as much as they please, the author thinks himself perfectly secure, and satisfied with the propriety of them, and the more so, because, tho' the Bp. of London has recommended the version by Tate and Bradie to the Congregation of his own Diocese ; yet the English Church has never issued any order or rubrical command enjoining the general use of *rhyming psalms* in public worship. And all the length that the General Convention of the Episcopacy of the United States, have gone in favour of the above-mentioned psalms is to *allow* them to be sung in Churches ; but a *lawing* and *enjoining* are very different things : whereas in this and the Mother church *prosaic hymns* and *psalms* are canonically appointed parts of evening and morning prayer, and of most of the occasional offices.





did the prisoners hear them—but their \*song pierced the thickies, and “entered into the ears of the Lord of Sabaoth.”—For low ! there was an earthquake—and the prison doors were opened ! In like manner, when the penitent, tho’ bound by the chains of his sins, attempts to sing praises unto God with a willing heart, instantly his chains fall off ;—he is commanded to arise and walk out of his prison,

\* Unfortunately the poets have given us so many fabulous stories of the effects of music, that people are hardly persuaded to believe those that are true and as well avouched as any fact in history. An instance of a cure performed by Music is recent upon the minds of numbers here, as it fell directly under their eye, and but a short while ago. A young Lady distressed with the disorder called St. Virus’s dance was reduced to the last stage of distress, for every medicinal application failed. The disorder daily gaining ground and triumphing more and more over the healing Art ; at length it was suggested to her parents to try what effects a musical application would have upon her. Hoping against hope they permitted the experiment to be tried. It proved successful to a miracle, and after playing her constantly with vocal or instrumental music for a few weeks, she recovered her health, and to this day continues free from any symptom of that dreadful disorder.

It may not be improper to take notice of a passage in the 5th chapter of Isaiah which is frequently brought to justify the clamours of the enemies of instrumental music—“ And the harp, and the viol, the tabret, and the pipe, and wine are in their feasts ; ” “ but they regard not the work of the Lord, neither consider they the operations of his hands.” Passing over the glosses which are commonly thrown upon this piece of scripture, I conceive that no injury is done, but rather a true meaning annexed, if I paraphrase it thus—Although God hath blessed them with abundance, and given them an heart to enjoy it ; although he hath endowed them with skill of hand and voice, wherewith to sing his marvelous works of mercy and of grace ; yet to stupid and ungrateful are they, that they forget the hand which protects and nourishes them, they turn the grace of God into lasciviousness, and prostitute the talents lent them from heaven, to the basest of uses, that of inflaming their passions, and alienating their hearts from God. Music, wine and all the fruits of the earth, and every endowment whether of body or mind may be abused, but the abuse can never deprive them of their excellencies, for God endued them with it, and the infidelity and wickedness of man *cannot* take it away.

son, and to publish what great things God hath done for his Soul.—Thus, when the Lord turneth away the Captivity of any of Zion’s children, with great propriety may their mouths be filled with laughter, and their tongues with singing—“ making a joyful noise before the Lord “ the King.”

Now—have we not seen the divine preference approving a concert of vocal and instrumental praise ?—have we not seen the prophets prophesying on earth with the accompaniment of an harp ; and the redeemed of the Lord singing praises with the harp in their mansions of bliss ?—who then is he that shall find fault, when indeed, I trust, with a suitable portion of David’s spirit, we borrow David’s words, and say “ awake *tute* and *harp*, awake up my glory to sing praises to the Lord ? ”—Since we have all repeatedly heard the apostolic injunction, “ rejoice evermore ”—well may those for whom Christ hath died obey it—and praise him in the sound of the trumpet—with the psaltery and harp, with the timbrel and all stringed instruments, in the Organ, cornet, cymbals, and Sackbut—so that every thing that hath breath may praise the Lord.

FINALLY—seeing the great and frequent abuse of Instrumental music hath raised such a degree of superstitious resentment against the admission of any other kinds of Instruments into Churches, except the † Organ—let us there- with

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† It is absolutely impossible to tune the Organ or any keyed Instrument in *perfect harmony*, owing to a small deficiency in the quantity of sound in an Octave ; and therefore must be tuned in *mean harmony*, throwing the error upon the thirds and fifths. To the same inconvenience all simple wind instruments are exposed, as well as those with strings, whose tones are measured by frets, that they do not play perfectly in tune. But from this imperfection, all those instruments which play with a bow, are entirely free. They are *tuned exactly*, and mathematically in tune, and ‘tis the performers





with be content. And as the placing one in this Church hath occasioned this meeting of the Congregations—permit me to conclude with offering some observations and instructions naturally arising from the Analogy betwixt the Organ of human contrivance and ourselves, the wonderful Organs of God's building.

THE materials of which the various parts both of an Organ and our Bodies, are composed, are of the earth; but what gives life to both descendeth from heaven. When the body of man received the breath of life, that wonderful Organ was ready to praise God, so when the bellows, the lungs of the Organ of man's building, heaves and inhales the air, it may be said to be alive—it is ready to obey the finger of him who desireth it to join with the Congregation in praising God.—The Spirit of the Lord giveth it breath—it foundeth—“and we hear the sound thereof, “but cannot tell whence that sound cometh, nor whither “it goeth.”—How expressive is this of the operations of that spirit who worketh in the hearts of the regenerate! Do the pipes stand in rows—does each one know it's own appointed place—and do they all receive their due proportion of air from the common stock? Just so, the members of the body natural, social, or christian stand in that relation, which they bear to each other and to the whole; none can say to the other “I have no need of thee,—for “no man liveth to himself.”—We are members one of another, and our duty is to preserve “the unity of the spirit

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performers fault if they are not played in tune. I would submit it therefore, to the judgment of those who have repeated frequently the words of the Text as a part of divine service; whether it were not advisable to give the only perfect Instruments we know of, viz. the VIOLIN, the PSALTERY, and VIOLONCELLO a place in our Churches along with the ORGAN, if for no other reason, yet for this very good one, to be correctors of the MEAN HARMONY and PARTIAL discords of that otherwise magnificent and excellent instrument.

rit in the bond of peace,” always remembering that, whatever good thing any man has, he must have received it from above.

BUT, alas! expressive of the humbled condition of our nature, are all the works of man; for all loudly publish their own imperfection, as well as that of him who made them!—And are not we hereby admonished to seek for perfection from God? and this perfection consisteth in being like unto God, and God, St. John tells us, is Love.

IN tuning the Organ, the proportion of discord inseparable from the scale of Music, is distributed among the several pipes of the Octave, in order that they may all bear their proportion of this inconvinency—and consequently produce better harmony, than if the whole error was laid on any one of them. What may we learn from this—but “to bear one another's burdens”—“to please each man “his neighbour, for his good to edification?”—and thus to fulfil the royal law of concord the companion of Charity.

To the so general neglect of “mutual forbearance and mutual forgiveness,” is owing the great dissimilitude between many of our modern christians and those of ancient times, “when THE MULTITUDE OF THE BELIEVERS WERE “OF ONE HEART AND OF ONE MIND.”

NOT more apt to go out of tune, are all sorts of instruments, from the influences of heat, and cold, of moisture and drought, and of winds and calms; than are the affections of the human heart, those strings or pipes of this Organ of God's building from the influences of the various objects which surround them; “the lust of the eye, the “lust of the flesh, and the pride of life.” How oft do one

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or all of these conspire to put our souls out of tune, and spread the jarrings of discord among us? Whence comes wars and fightings among us? come they not even of our faults?

Why need I pursue the Analogy further? Beholding Brethren, the weakness of our mortal nature thro' sin, in the imperfection inseparable from all the works of skill and genius,—and the dignity of that nature, to which we are invited, and of which we have an engaging foretaste in the TRANSFIGURED BODY of our LORD on Mount Tabor,—be it our business and delight, to love, honor, and obey the LORD our God with all our heart and with all our soul, “in every thing giving thanks and making melody in our hearts to the LORD”—and to love out neighbour as ourselves.

Thus prepared—we may pray “thy Kingdom come” “come LORD Jesus—come quickly.”

So when “the AUTHOR OF PEACE, and LOVER OF CONCORD” shalt again descend, and as at the first, breathe into man the breath of life, every one, whose life hath been a life of praise and love, and hope in Jesus, shall again live, they shall stand in his sight, and enter upon the employment of never-ending praise; and they shall invite the whole creation to join with them, saying “O all ye works of the LORD, bless ye the LORD, praise him and magnify him for ever.” They shall in seraphic and alternate hymns, incessantly chant Jehovah’s works of Creation, Providence, and Redemption, with the accompaniment of such INSTRUMENTS OF MUSIC, of which, those used in the Temple and the Church have been the emblematic types and shadows.

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PARTICIPANTS of this, the Church ceaseth not to sing praises unto the LORD, well knowing that the Celebration of her Nuptials with the Lamb fast approacheth, when the grand hymenæum shall be sung, to which every hymn performed on earth is a kind of prelude. Whilst therefore the day of grace lasteth let prayer and praise ascend, up to glorify God, and benediction and grace will descend to sanctify and gladden the heart of man. But, when prayer shall be absorbed in fruition, and hope shall have fully accomplished its pursuits—Praise like her sister charity shall reign triumphant, throughout the endless ages of eternity.

“PRAISE the LORD, ye house of Levi—praise the LORD ye house of Aaron—O all ye children of men bless ye the LORD, praise him and magnify him forever:—be telling of his salvation from day to day;—for he is good and gracious, and cannot worthily be praised.”—Salvation be ascribed unto our God, for he hath holpen his people—and redeemed us from the hand of the enemy: hallelujah, hallelujah, hallelujah;—he who is the resurrection and the life—was dead and is alive again, and liveth forevermore, hallelujah, Amen.

Now to the incomprehensible NAME—at which good Angels bow—and evil angels tremble—JEHOVAH ELOHIM—THREE PERSONS in ONE ever glorious and adorable ESSENCE, revealed to men under the endearing names of FATHER, SON, and HOLY GHOST—be ascribed by the Church visible and invisible—and by every part of the Creation of GOD, all glory, honor, dominion, thanksgiving and praise—now in time, and when time shall be no more.

A M E N.



